New Rome Unmask'd,

AND

Her Foundation Shaken;

BY

A farther Diſcovery of the Grand Errors, Deep Hypocriſies, Popiſh Practices, and Pernitious Principles of the Teachers and Leaders of the People, call'd,

QUAKERS;

Containing alſo,

A Brief Anſwer to three Books, wrote by *G. Whitehead*, one of her chief *Cardinals* in Nine Months time, againſt *Fran. Bugg*. The 1. Entituled, *Innocency againſt Envy*, &c. The 2. *The contentious Apoſtate, and his Blow*, &c. The 3. *The Contentious Apoſtate Recharged*, &c. As alſo, a brief Narrative of the Conference between the ſaid *G. Whitehead* and *Fran. Bugg*; whereby his notorious Lyes are manifeſt, his Errors and deceitful practices confuted and detected.

All which is plainly demonſtrated to the Capacity of every Impartial and Intelligible Reader, by one who was more than 25 Years a Member of their Society, being carried away with their Diſſimulation.

By *FRANCIS BUGG*.

Her Foundations are fallen, her Walls are thrown down; for it is the Vengeance of the LORD, to take vengeance upon her, As ſhe hath done, do unto her. Jer. 50. 15. *Raſe it, Raſe it, even to the Foundations thereof*, Pſalm 137. 7.

Licenſed, May 4. 1692.

London, Printed for the Author, 1692. And are to be ſold by *John Gwillin*, Bookſeller in *Biſhopſgate-ſtreet*, over againſt the *Royal-James*, and *John Dunton*, at the *Raven*, in the *Poultry*, and *Sam Manſhip*, at the Black Bull [illegible]

Herr Baron Clair

To the Honourable Sir H. N. *Barronet.*

Honoured Sir,

THE Apoſtle *Paul*, being Accuſed by the Malicious *Jews*, and many grievous Complaints laid againſt him, ſaying, he was a *Peſtilent Fellow, a Mover of Sedition* [or Contention] And that before *Felix*, the Governour, and *Agrippa* the King; yet in this the Apoſtle comforted himſelf, and thought himſelf happy in, that thoſe Noble Perſons gave him leave to ſpeak for himſelf, and to make his *Chriſtian* Defence. And in like manner do I think my ſelf happy, (Honoured Sir) in that I have the Benefit of my Pen, and the Preſs, to make my defence againſt the loud out-crys, and heavy Clamours of this People; who have in Print expoſed me under as odious Names, as their Tongue can invent: And altho' my defence againſt their cauſleſs Accuſations may not hold parallel with what that great Apoſtle made for himſelf, and his Chriſtian Profeſſion, which the *Jews* accounted Hereſie: Yet have I adventured to ſpend ſome leiſurable hours, to ſet forth to the World ſome reaſons, why it is no Apoſtaſie from the Chriſtian Faith, to ſeparate from the *Quakers*.

Be pleaſed therefore, That under your Name and Patronage they may appear, as a Covert to vail their Imperfections, for Defective they muſt needs be in many reſpects: Firſt, For that I am not endued with that Spirit the Apoſtles had: Secondly, I am not Accompliſh'd with Parts and Learning, ſufficient to graple with ſuch Schollars as are ſome of the Chieftains of the *Quakers*: Thirdly, My

Trade and other Buſineſs, which I have upon me, are great Impediments, and Hindrances from that ſtudy, which is requiſite to ſuch a work. And Fourthly, My diſtance from the Preſs occaſions many Omitions and Miſtakes. Yet foraſmuch as when I firſt appear'd publick againſt their Errors in *Anno* 1682. I preſum'd to Dedicate the ſame to your ſelf, in hopes of your favourable ſenſure; and meeting then with no reproof, gives me ground to preſume this once more, to preſent you with what followeth, in hopes ſtill to obtain your favourable Conſtruction; of whoſe Goodneſs, Moderation, and Impartial Juſtice; I have had more than Twenty Years experience, as well as your bearing with, and forbearing me, in ſome ſcruples I have had; whether by reaſon of my long time of Education among that People, or other Infirmity, I cannot tell; God knoweth; yet, ſuch has been your Chriſtian Condiſcention to me therein, as well as to others; that ſhould I enlarge upon it, it might rather diminiſh than add to you: In the Eyes of ſome who are not that way inclined: and therefore it doth ſufficiently ſuffice that I have reaped the benefit of it; which as it ever did, ſo it ever will Oblige me to your Service, with all Reſpect, and Grateful Acknowledgments of your Eſpecial Favours.

I am, Sir,

Your Devoted,

And moſt Humble Servant,

Milden-Hall, September *the* 3*d.* 1692.

FRAN. BUGG.

TO

To the Noble *Bereans* of this Age.

Christian Friends,

SInce there are none Recorded in holy Scripture, on whom the Holy Ghost conferr'd so Honourable a Character, as the Bereans *of that Age*; [*In that they searched after truth Impartially, and when they found it, Embraced it readily; and for which they were justly accounted Noble:*] *Therefore it is, that to you the Progeny of that worthy Stock, and Noble* Bereans *of this Age, that I chuse to Dedicate the ensuing Discourse; and therefore I beg of you not to degenerate from the Example of your Progenitors; if you do, you are no longer true* Bereans: *And to such I do not Design this work; if you do not, I may assure my self of the justice of a fair Inquiry, and an equal Judgment.*

I remember the Athenians, June *the* 14*th.* 1692. *by their Tenth Question, demanded of the* Quakers *where to find their* Creed, *or an Account of their* Religion: *Will you* [*said they*] *Subscribe to any of the three Creeds,* Nicean; Athanasian, *or* Apostolical? *If not, Will you give us one of your own, that the World may know what to make of you.*

To this, I find Geo. Whitehead, *and others, in their Answer, stiled,* The Doting Athenians, *&c. saying,* Come and see, come into the true Light and see, and you may find our Creed, *&c.*

Now, lest the way to find out their crooked Creed, *which lies dispersedly in their Pamphlets, should prove too hard a Task for the searching* Bereans, *I thought it needful to lend them my hand; and that it may the more plainly appear, not to relate either to the* Nicean, Athanasian, *or* Apostolical Creeds; *I think it necessary to recite the sum of the* Apostolical Creed, *which includes the substance of the other two; and which is believed by all Christians, whether called* Episcopalians, Presbyterians Independants, *and* Baptists; *for when contraries meet, their disagreement does the more manifestly appear.* viz.

The Christian Creed.

I Believe in God the Father Almighty, And in Jesus Christ his only Son; "who was born of the Virgin Mary; *who suffered under* Pilate; "*was Crucified, Dead, and Buried; Rose again the third Day from the Dead,* "*And Ascended into Heaven, and sitteth on the Right Hand of God in Majesty* "*on High; As an Advocate, making Intercession for us: And I believe that* "*from thence he shall come to judge both the Quick and the Dead: I believe in* "*the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father* "*and the Son, who with the Father and the Son together is Worshipped and Glo-* "*rified, who spake by the Prophets; And I believe one Catholick and Apostolick*

"*Church;*

" Church: *I acknowledge one Baptism for the Remission of Sins; I look for the* " *Resurrection of the Dead, And the Life of the World to come,* Amen.

To God the Father, Son, and Holy Ghost, be Glory, Honour, Power, Might, Majesty, and Dominion for evermore, *Amen.*

Now Noble Berean, *whether* Christian *or* Quaker, *for some such I hope their are in every Society: If thou doubt or question the soundness of this recited* Creed, *pray examine, and read these following Scriptures for thy Information and* Satisfaction, Luke 2. 10. 11. Acts 5. 30, 31, 32. and 10. 39. to 40. Acts 1. 9. Micah 5. 2. Psal. 2. 7. and 16. 10. Zeck. 9. 9. and 11, 12, 13. Mark 1. 10. Acts 2. 22. to 32. Numb. 24. 17. 19. Duet. 18. 15. Isa. 9. 6, 7. Luke 24. 4. 51. John 20. 12. Matt. 28. 2. Acts 3. 13. to 32. and 4. 10, 11, 12. Heb. 7. 25. and 9. 24. John 17. 20, 21. 1 John 2. 1, 2. *And here thou wilt find that* HE *that was born of the Virgin, the Glorious Angels call'd* Christ, the Lord: *And you will find that the holy Apostles said,* HIM that you slew, and hanged on a Tree; HIM hath God exalted to be both a Prince, and a Saviour; *yea, and* Christ the Lord, *whose* BODY *was not of a Perishing Nature, for it saw no Corruption: And that all the Prophets gave witness to this* Jesus Christ the Saviour *of the World. Now, if on the contrary you find in the* Quakers *Creed, that they believe, and say, that they cannot call* HIM *Christ, who thus was born of the Virgin, who was by wicked Men slain, and hanged on a Tree; if you find them to say his* BODY *was of a perishing Nature; and if you find, as you may perceive* p. 78, 79. *of this Treatise, that the* Quakers *Prophets give witness to* G. Fox, *instead of this* Christ; *that they call him* G. Fox, *the* Branch, *the* Star, *the* Son of Righteousness; *and put the* North *of* England *for the Town of* Bethlehem; *then maist thou have cause to think that their Notions invert the Faith, and seek to overturn the Christian Religion: Read, Try, and Judge.*

The Quakers Creed, I.

A Question to the Professors, p. 33. " NOW *the Scriptures do expressly distinguish, between Christ* " *and the Garment which he wore, between* HIM *and the* BODY, *in which* HE *came; between the* SUBSTANCE *which was* VAILED, *and* " *the* VAIL *which* VAILED *it: Lo I come, a Body hast thou prepared me, there* " *is plainly* HE, *and the* BODY *in which* HE *came. There was the* OUTWARD " VESSEL, *and the* INWARD LIFE; *this we certainly know, and can* NEVER " CALL THE BODILY GARMENT CHRIST; *But that* [Heavenly Treasure] *which appeared, and dwelt in the Body.*

Remarks.

Come into the Light, and see if this Creed of theirs be not contrary to the Testimony of the Blessed and Glorious Angels, *Holy* Apostles, *Blessed* Martyrs, *and true Confessors for these* 1600 *Years; here you may see, if you will but come into the Light, (I mean to the holy* Apostles *Writings) wherein they differ from all Christians; they cannot call his Body* Christ, *only a* Garment, *a* Vail, *a* Vessel. *What! Did the Prophets fore-tell that a Virgin should conceive, and*

bring

bring forth a Garment? *Is this their Scripture Language, they so often call for, in Opposition to the Trinity and Sacraments? Oh horrible Blasphemy!* But *to this agrees* John Whitehead's *Doctrine, in their Book,* The Quakers Refuge fixed, *&c.* p. 37, 38. *viz.* Nothing which was Mortal was called Christ.

The Quakers Creed. II.

A Quest. *&c.* p. 22. IF I, or any one else, have felt the saving Arm of the LORD revealed in us: If we have felt a measure of the same Life, Power, and Anointing, revealed in our Vessels, as was revealed in his; **Is it not of the same Nature**? Is it not the same thing? Is not Christ the Seed? And is not this Seed sown in the Heart? Now if this Seed spring, and grow up in me, into a Spiritual shape and form: Is not Christ then formed in me? If I be ingrafted into, and grow up in it; Am not I ingrafted into Christ? And do I not grow up in **him**? **And is not this the same Christ that took upon him the Body of Flesh, and offered it without the Gates of Jerusalem**? Is there any more than one? Or is there any other than he? Is Christ devided? is there one Christ within, and another without?

Remark.

Come and see, *thou searching* Berean, *and behold the* **Quakers Creed**: *They cannot as in the first Branch of their* **Creed,** *call* **him** *that was born of the Virgin, Christ;* **him** *that by wicked Hands was slain, and hanged on a Tree, Christ. And no marvel, if the same Christ that offered up that Body, or Garment, or Vail, or Figure, (as they frame it) be in them, as they say it is, even the very same that suffered Death at* Jerusalem. *Oh horrible Blasphemy!*

The Quakers Creed, III.

A Quest. p. 20. TO whom do the Names and Titles of **Jesus** and **Christ**, chiefly, and in the first place belong? Do they belong to the **Body**, which was took by **him**, or to **him** who took the **Body**?— For that which he took upon **him** was our *Garment*, even the Flesh and Blood of our Nature, which is of an Earthly perishing Nature. And p. 27. Is not the **Substance**, the **Life**, the **Anointing**, called **Christ**, **wherever it is found**, doth not the **Name** belong to the **whole Body**, and **every** Member in the **Body**, as well as to the **Head**, so that the **Name** is not given to the **Vessel**, but to the Nature, to the Heavenly Treasure, to that which is of **Him** in the **Vessel**.

Remark.

From the Premises, pray observe, though they propose this Branch of their **Creed,** *by way of Query; yet do but turn it, and you shall observe the true and natural consequences of it is:* 1. *That the Name* **Jesus** *and* **Christ** *do not so properly belong to the* **Body,** *as to the Treasure in the* **Body**; *here they seperate*

that

See their Book, viz. *The malice of the Independant Agent*, p. 23. Confusion,

that which GOD hath for ever joyned together; and whereas they say that His Body was of an Earthly perishing Nature, read Acts 2. 27. and 13. 35. *and their Error soon appears. And the Name* **Christ** *(say they) belongs to the whole* **Body**, *as well as to the* **Head**; *yea, and to every Member of the* **Body**, *so that they having the* Light, *the* Treasure, *the* Life *of* Christ *in them; even the same that suffered Death at* Jerusalem, *to be in them: And the Name* **Christ**, *not properly belonging to that* **Body** *which suffered Death at* Jerusalem, *as aforesaid*, &c. *The Name by their Logick, belongs to every believing* Quaker; *so that there is as many Christs, by their Doctrine, as there is believing* Quakers. *Oh horrible Blasphemy!* *Read* Matt. 24. 24.

The Quakers Creed. IV.

G. F.'s News coming up out of the North, *p.* 34. 15. 34.

A Word to all you Deceivers, who deceive the People, and Blasphemers, who utter forth your Blasphemies, and Hypocrisies; that tell People of a Sacrament, and tell them it is the ordinance of God. Blush, blush and tremble——you who live in the Witchery, and bewitch People. *Page* 14. So Dust is the Serpents Meat; their original is but Dust, which is but the *Letter*, which is *Death*; their **Church** is *Dust*, and their *Gospel* is *Dust*; which is *Matthew, Mark, Luke* and *John*; which is the *Letter*, p. first, Written from the Mouth of the Lord, from one who is Naked, and stands Naked before the **Lord**, Cloathed with *Righteousness*, whose Name is not known in the World, risen up out of the *North*, which was Propheſied of, but now it is *fulfilled*; the Army is coming up out of the North, p. 15. I am the same Door that ever was, the same Christ to day, yesterday, and for ever.

G. W. Behold your Creed, and view *your Book, Antichrist in Flesh*, &c. p. 24. and blush for ever; for take away your new word *Holy*, and your needless word *but*, and your Change is answered fully.

Remark.

Come and see *the* **Quakers** *censorious* Creed, *their uncharitable* Creed, *their Blasphemous* Creed, *First, they believe the Publick Ministers are* Deceivers, Blasphemers, Hypocrites *and* Witches; *and why so? because they tell People of a Sacrament, and that* Matthew, Mark, Luke *and* John, *is the* Gospel *of Christ; away with it all, say they, 'tis* Dust, *your* Sacrament *is* Dust, *your* Ordinance *is* Dust, *which is the* Serpents Meat, *your* Church *is* Dust, *your* Gospel *is* Dust, Matthew, Mark, Luke *and* John *is* Dust; *which is the* Serpents Meat, *which is Death*, &c. *But Secondly, who is this that says so? Why, 'tis* Geo. Fox, *who says he unites* from the Mouth of the Lord; *who stands Naked, who is cloathed with Righteousness, as with a Mantle: Yea, invisible* George, *for if you will believe him, his Name is not known in the World; Oh horrible Lye! there was not ten Mens Names in* England *known better. Well, But this*

See *Antichrist in Flesh*, &c. p. 24.

this is not all, he is risen out of the North, *which was Propheſied of, and is now fulfilled: O notably done! And let me for once make Proclamation; O yes, O yes, Can* George Whitehead, William Penn, *or any Man elſe tell me what Prophet it was from* Geneſis *to the* Revelation, *that Propheſied of* Geo. Fox's *riſing out of the North; and that he ſhould be ſuch an Impoſter, as to call the holy Scripture* Duſt, *which is the* Serpents Meat; *and be the* Head *Sect-maſter of ſuch a compound of Hereſies, as hath almoſt filled the World. If they can, let them come to me, and I will give them Content for their ſearching; for I profeſs I cannot find one Verſe, unleſs you will accept of* Mat. 24. 24. *and by what follows, it ſhould be that very Scripture; for* p. 15. viz. *the laſt recital of this fourth Branch of their* Creed, G. Fox *writes thus of himſelf,* I am the Door that ever was; the ſame Chriſt yeſterday, to day, and for ever, *&c. Here is Chriſts words fulfilled, who ſaid,* There ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhall ſhew great ſigns and wonders, inſomuch, that if it were poſſible, they ſhall deceive the very Elect, *&c. And this Propheſie is fulfilled in this our Day, and happy are all who eſcape their Deluſions: And that* G. Fox, *upon his own, and the* Quakers *Principles, can mean no other but the Chriſt in him,* viz. *In proper Language, he himſelf is the Chriſt he there ſpeaks of; firſt, becauſe he doth not ſay, I am the Door, ſaith Chriſt; no, he takes it wholly and ſolely upon himſelf, and therein he was the more like himſelf: See his Book, ſtyled,* Saul's Errand to Damaſcus, &c. p. 7. The old Man cannot endure to here the new Man ſpeak, which is Chriſt; And Chriſt is the way: And if Chriſt be in you, muſt he not ſay, I am the way, the Truth and the Life, &c. *I think this very place may ſerve as a Key to unlock their* Miſterium Magnum; *Chriſt in them, which in their ſence, is in the ſame manner that he was in him that ſuffered: And to put all out of doubt, that they do ſo mean, ſee their Book, ſtyled,* The Watcher, *&c.* p. 57. To the end of all Diſputes and Arguments I am come; for before they was, I am, &c. *Saith* James Parnell, *now who would think but that* James *herein told a notorious Lye; in ſaying he was come to the end of all Diſputes and Arguments, when* Geo. Whitehead, *and my ſelf alſo, are two Witneſſes, that they are not yet ended, though* James *hath been dead more than Twenty Years; Again, that he ſhould ſay, before all Diſputes and Arguments was.* I am, *when Diſputes and Argumcnts was thouſands of years before* J. Parnell *was born, even in* Moſes's *time: and yet* J. Parnell *upon the* Quakers *Creed, and Blaſphemous Principles told no Lye; for ye muſt Intevpret the* I am *to be Chriſt in him: As in the days of Chriſt, when the* Jews *told him,* John 8. 57. Thou art not yet Fifty Years old, and haſt thou ſeen Abraham? *Chriſt anſwered him,* ver. 58. Verily, verily, I ſay unto you, before *Abraham* was, I am. *Now upon our Chriſtian* Creed, *this was true in* Chriſt, *but Abominably falſe, and Blaſphemous Lye, in* Parnell: *O dreadful, I tremble to behold theſe unheard of Blaſphemies. See alſo* Joſiah Coal's *Teſtimony, for* E. Burroughs, *printed in his Works in Folio,* viz. He (*E. B.*) was a Man, endued with the Almighty

See the ſecond Branch of your *Creed.*

Power

Power of God, which lived and reigned in him, and the Treasury of pure divine Wisdom was opened in him, &c. *This is the most they will allow to be in him; they will grant that in him that suffered upon the Cross, there was the* Heavenly Treasure, *the* Substance, *the* Life, *the* Anointing, *the* Power: *but I do not remember that ever they granted the* Almighty Power *to be in Christ; I am sure not more Eminently than in themselves. But that it may yet further appear, that our dear Saviours Propheſie, as above, is fulfilling, which says,* There shall false Christs, and false Prophets arise, &c *See* Soll. Eccles *Lying wonder, and false Propheſie, of the Death of* John Story, * *viz.*

* Very like that of G. Whiteheads to S.B.

O *John Story!* What hast thou done against the Lord, and thy own Soul! thou hast divided the Heritage of the Lord, and the good Ordinances which Christ Jesus hath set up in his Church, (*i.e.*) *Womens Preaching*, and *Womens Meetings*; * therefore will the Lord throw Contempt upon thee, and if thou dost not repent speedily, miserable will be thy end.—— If ever thou findest Mercy with the Lord, go home to the *North* with speed, and break up the divided Meetings, which thou and *John Wilkinson* have been Instrumental to divide from the Body of our Lord Jesus Christ: *.* ——The Anger of the Lord is chiefly against thee: and thou art bound with two Bonds; for the *Church* and *Brethren* have bound thee on Earth, and thou art surely bound in Heaven: And this is the Testimony of *Jesus* to thee; neither shalt thou be able to get from under these Bonds, till thou art reconciled to the *Brethren*: O haste to to the Work aboveſaid, least the wrath of the Lord overtake thee, before it be done, and be reconciled to *Geo. Fox*, who is Gods Friend, and the Servant of the living God, and great Apostle of Jesus Christ, haste away to the *North*, for thy time is short; and go quickly thou and thy Brother, if possibly you may bring again to the Body of Jesus Christ, those ye have scattered, least that their Blood be required at your hands: Arise quickly, and be going, For this is the word of the Lord to thee, That this year shalt thou John Story dye, because thou hast taught Rebellion against the living God.

The Christ in them ordained these Ordinances: but Christ that was born of the Virgin, ordained Baptism and the Lord's Supper; now chuse which Christ ye will follow and obey.

. Mark the Christ in *G. Fox*, for he is the first Founder of the *Womens Meetings*, which *Soll. Eccles* calls the Body of our *Lord Jesus Christ*: See *de: chr. Libertate*, &c., *ad.* part, p. 33. to 70.

The first Day of the first Month, 1677. Soll. Eccles.

See the first part of *Babels Builders unmasking themselves*, by *Thomas Crisp*, p. 15.

Oh the Impudence of this Imposture, and false Prophet of G. Fox: *In that, First, he avouched* Womens Meetings *to be the Good* Ordinances *of Jesus Christ, which* he *had set up in* his Church.

Secondly,

Secondly, In ſaying, that to be reconciled to the Body *of the* Quakers, *which he deemed to be the* Body *of Chriſt, was the* only *way to find Mercy.*

Thirdly, In delivering that great Lye in the Name of the Lord. This year ſhalt thou John Story dye, *who at that time was very ill, and not like to recover; but it pleaſed God that he lived about four years after.*

Fourthly, This was he, even he, that burnt his Fiddles on Tower-hill.

Fifthly, This was he, yea, even he, that went as a great ſign, and notable wonder, ſtark naked, with a Pan of Coals on his Head to Bartholomew-Fair, *enough to deceive the very Elect (as Chriſt ſaid) if it were poſſible.*

Sixthly, This is he, who in his Muſick Lector, *&c.* p. 22. *ſaid,* viz. I do affirm, that if John (*the Apoſtle*) had ſaid he had been a Sinner, he had lyed.

Seventhly, This is he; yea, even that falſe Prophet, who writ thus of G. Fox, *his Maſter,* viz. A Prophet indeed,—— it was ſaid of Chriſt, he was in the World, and the World was made by him, and the World knew him not; So it may be ſaid of this true Prophet, G. *Fox,* whom *John* ſaid; he was not. *Quakers* Chal. p. 6.

Now, Reader, *Upon our Chriſtian* Creed, *this is down-right Blaſphemy: But according to the* Quakers *Principles, it harmonizes with their* Creed, *which is doubtleſs the very reaſon why they never to this day condemned it by publick Cenſure; mark the fifth Branch of their* Creed, *which is as followeth.*

The Quakers Creed, V.

THE Light, Chriſt, by which all things were made and created, glorified with the Father before the World began, which the Scripture teſtifies of, is above the Scripture, before the Scripture was; they that be not in this Chriſt, are Reprobates, in which the Scripture end, and teſtifie of; and ſo is Chriſt, the ſame yeſterday, to day, and for ever; that the Saints came to witneſs within them, not another Chriſt, nor many Chriſts, *&c.* The Great Miſt. *&c.* by *G. Fox,* p. 254.

Remark.

Now who can blame Soll. Eccles *upon the* Quakers Creed, *for ſaying, firſt, That* G. Fox *was in the World; ſecondly, that the World was made by him; thirdly, that the World knew him not; as to the firſt, my ſelf and Thouſands more can bear him witneſs; as to the ſecond, according to their* Creed *laſt recited, the ſame Chriſt, by which all things were made and Created, is in them; which, if true, then that proves ſufficiently what* Eccles *ſays; and as to the third, ſee* p. 1. *of* G. Fox *his own Book, call'd,* News coming out of the North, *&c. which ſays,* viz. Writ from the Mouth of the Lord, Cloathed with Righteouſneſs, whoſe Name is not known in the World, riſen up out of the North; *which, if true, who can blame* Sollomon: *For though he was not a wiſe Man, he was a* Prophet, *I mean, one of* Geo. Fox's Prophets. *According to the old Proverb, as was the* Maſter, *ſo was the* Man, viz. *Both*

false Prophets, *false* Pretenders, *and great* Impostors: *Indeed,* G. Whitehead *in his Vindication of* Solomon, *in his Book,* Serious Search, p. 58. *does a little complain, in a little failer in* Syntax; *but to amend it, (and to help* Sollomon Eccles, John Blackling, *and other Idolaters in the right wording the Matter) he says* Judgment fixed, *&c.* p. 19. For I affirm, *G. Fox* doth deny the same in reference to himself, as a perticular Man or Person, whose Days and Years are limited, only the truth of the Immortal Seed, **Christ in him,** he stands to maintain against all Opposers and Perfecuting Gain-sayers and Apostates: *See also his* Innocency against Envy, *&c.* p. 18. *to the same purpose; so that had* Solomon *said, the Light in* G. Fox *was in the World, and the World was made by him, and the World knew him not; he had then acted according to their innate Principle, and suitable to their* Creed, *which had been, I say, equally Idolatrous and Blasphemous.*

The Quakers Creed, VI.

A brief Discovery of a Three-fold Estate of *Antichrist,* p. 15.

ALL teaching which is given forth by Jesus Christ, is to bring up the hearers to Perfection, even to the Measure, Stature, and Fulness of Christ; this the Scripture witnesseth, and I witness the Scripture, fulfilled in me, *G. Fox.*

* See your Book, Intituled, *A New England Firebrand quenched*; being an Answer to a Book, put forth by Mr. *Roger Williams*, intituled, *Geo. Fox digged out of his Burrow*, &c. in two parts, containing 488 pages in Quarto; one thing is worthy of observation, that where the said *Firebrand* takes notice of *G. Fox's great Mistery*, it is always said, *G. Fox's* Folio, by which they seem to be ashamed to own *G. Fox's Mistery*: Yea, and may well also be ashamed of the said *Firebrand*, which is as full of Errors almost as Leafs, and yet *G. W Whitehead* in the second part, p. 236, assists *G. Fox* what he can with a Marginal Note, *&c.* of which, perhaps more hereafter.

It is no horrible Blasphemy, to say the Soul is a part of God, *&c.*

G. Fox's *Answer to the Westm. Per.* p. 33.

If ever you own the Prophets, Christ and the Apostles Writings, you will own our Writings which are given forth by the same Spirit and Power.

Truths Defence, &c. p. 21 to 24.

You might as well have condemned the Scriptures to the Fire, as our Queries for our giving forth *Papers* or Printed *Books*; it is from the immediate Eternal Spirit of **God**, p. 92. we are elected to Salvation, we have the Witness within us, Praises be to the Glorious **Lord God** for ever, who hath elected and chosen us before the Foundation of the World: But thou (*meaning the Querist*) art ordained of old for Condemnation and Perdition among the ungodly ones, and art a Reprobate, one that hates Christ, and art blind.

Saul's Errand, &c. p. 8.

He that hath the same Spirit that raised up Jesus Christ from the Dead, is equal with **God**: See also *G. F.'s great Mistery*. p. 78, 127, 283; where their being equal with God, is not denied, but strongly implyed; Christ is the substance of all Figures, and his Flesh is a Figure.

* *Saul's Errand*, p. 14.

All

All that do ſtudy to raiſe a living thing out of a Dead, to raiſe the Spirit out of the *Letter*, are Conjurers, and draw Points and Reaſons, and ſo ſpeak a Divination of their own Brain, they are Conjurers and Diviners, and their Teaching is from Conjuration, which is not ſpoken from the Mouth of the Lord, the Letter of the Scripture is carnal, and the Letter is Death, and killeth. *p.* 7.

And as for any being moved of the Lord, to take away your Hour-Glaſs from you, by the Eternal Power it is owned. G. Fox's *great Miſtery*, p. 77.

The Prieſts of the World are, 1. Conjurers, 2. Thieves and Robbers, 3. Antichriſts, 4. Witches, 5. Devils, 6. Lyars, 7 A Viperous and Serpentine Generation, 8. Blaſphemers, 9. Scarlet coloured Beaſts, 10. *Babylon*'s Merchants, 11. Whited Walls, and painted Sepulchres, 12. Ravening Wolves, 13. Greedy dumb Dogs, 14. Eminent and Ambitious Phariſees. *A brief Diſcovery*, &c. p. 7. 8. 9. 10.

Remark.

Come and ſee *once more this dark diſmal Antichriſtian and Uncharitable* Creed *of theſe deluded Souls; the Contents of this ſixth Branch thereof followeth,* viz *1. They, like the Phariſees, hold a ſinleſs Perfection; yea,* G. F. *ſaid he witneſſed being come up to the Meaſure and Stature, and Fulneſs of Chriſt: 2. If ever we own Chriſt or his Apoſtles, we muſt neceſſarily own them, yea, and their Writings too, they being equivalent with the Apoſtles Writings: 3. They affirm, that as* Quakers, *they are elected and choſen before the Foundation of the World. And contrary wiſe, they Sentence and Condemn their Oppoſer the* Queriſt; *being of a contrary Opinion, and as* **ſuch**, *without ſhewing any other Cauſe; to be a Reprobate, ordained of old for Condemnation and Perdition, one that is Blind, and a Hater of Chriſt: 4 They do aſſert ſuch as have the eternal Spirit, to be* **equal** *with* **God**; *which Spirit they ſay, they* **themſelves have**, *and by it they give forth their Papers and Printed Books: 5. They aſſert the Fleſh or Body of Chriſt, to be but a Figure, which elſewhere, they call'd a Garment, and ſay, they cannot call him Chriſt: 6. They ſay the holy Scripture is* Carnal, Duſt, Death, *and* Killeth, *and that ſtudying therein, is Conjuring: 7. They Juſtifie Fellony, under a pretence of being moved by the Spirit of God: 8. It's lamentable to behold their Incharity, in calling the publick Miniſtry without exception, reſtriction, or diſtinction,* Conjurers, Thieves, Robbers, Antichriſts, Witches, Devils, Serpents, Vipers, Blaſphemers, Wolves, Beaſts, Dogs, *&c. Surely 'tis needleſs to enlarge; eſpecially in an Epiſtle, (ſince their erroneous* Creed *is manifeſt, and that by this time the* Athenians; *and all wiſe Men, who are not wilfully blind, may know what to make of them; for the Tree is known by the Fruit) leaſt I make the Porch bigger than the Houſe.*

Thus (Courteous Reader) *I have, as it were, led thee by the Hand thro' the crooked Paths; and by ways of the* Quakers *intricate Wilderneſs, and be wildred, wild, and unheard of extravagant Notions, dangerous Errors, and pernitious Principles; Not to have thee in Love with them; no, that it is not my*

deſign,

design, but to beware of being Insured by them, as I once was. And thus much, touching the Quakers Creed, *which is neither* Nicean, Athanasian, *nor* Apostolical; *but I affirm it to be* Antichristian, Blasphemous, Idolatrous, *if not a Compound of all Heresies: For,*

If as they write, they do believe indeed,
Then I affirm, this is their *Creed*:
Who can with safety them believe?
Who Write and Print, the Simple to deceive?

Object. *But some may say, its true, their* Creed *is very well set forth from the words of their own printed Principles, and you give them a fair opportunity to meet you, to make their exceptions against what you charge upon them, and their Principles; yet this Method, I presume they will not take, but rather chuse to use their old Method of Printing; thinking by their false glossing, and Jugling tricks to cast a Mist over the Minds of the Simple, as in their Answer to the* Quak. unmask'd, *&c. They think they have done; and therefore I desire to know what Method is best to use, when I come into their Company.*

Answ. *What you say is very true; they can write fair and plausable, holding forth one thing to their People, and another thing to the World. See* p. 78. *to the end; and by the Authority of their* Yearly Meeting, *impose these Controversial Books upon their Countrey Friends; I was the last Month at* Melton-Mowbery, *in* Leicester-shire, *where one* Thomas Earl, *a* Quaker, *dwells; and he told me that* Thomas Northcot *sent him some Books, wrote against me, but he sent them back;* Tho. Northcot *sends them to him again; tells him, his Commission,* viz, *that the* Yearly Meetings, Order was, *that two of a sort should be sent to every Meeting: He returned them again, and would not be imposed upon; for which he is to be commended and all such manly Men. However, by this we may observe, that their own People begin to be weary of their Books, and that the Press begins to be Burthensome, notwithstanding their publick Purse, &c. Well, but to the Method,*

(The *Quaker's* Book-seller in *George-yard.*)

I know of no better Method to advise to: And to use my self, than what William Penn *did once excellently; chaulk out; in his Book, styled,* A Caveat against Popery, *&c. which is, first, to shew the* Papists *their Errors, as I have done the* Quakers; *next, to shew their double dealing,* viz. *one thing to the World, and are indeed another to themselves, and their under Graduits; all which I have set forth as the practice of the* Quakers, *and lastly, call them to recant, and condemn them to their errors, before he will either take their words, for what they say, or trouble himself more with them, whose Methods I purpose to take; pray here* W. Penn *to (his late Friends,) the* Papists, *p. 5.* Tho' to argue against a Tribe of Men, who esteem all reason carnal, and Scripture imperfect, might rightly be judged a meer beating the Air.—— Yet, to prevent those who may be deceived, and if possibly to reclaim such as are; and lastly, to clear my own conscience, most of all in my Eye, *&c.*

Now,

Now, how far my old Friends, the Quakers, *resemble* Will. Penn's *late Friends, the Papists, in accounting both Scripture and Reason, both Carnal and imperfect, I leave to the Judgment of all Christians, who shall read their* Creed, *and other passages in this Treatise, which I have fairly quoted, and kept to the sence of what they write. Again,* p. 3. *of his* Caveat, *&c.* They are grown so complisant, as none seem more exasperated at Persecution, than themselves [**whilest the very Fathers of it**] decrying the fierceness of some Countreys, [**whose Incendiaries they were, and still are.**] Nay for all their venerable esteem of the Pope's Infallability, they have not stuck to censure his roaring *Bulls* [**though procured by their own means:**] That many unacquainted with their practices, are ready to believe them what they say themselves to be; whose Morral is, to have two strings to their *Bow*, to be *Ambo dexter*, and furnisht with meanings, to suit the compass of all occasions.

Now, As this was a most grand piece of Hypocrisie in W. Penn's, *(now Friends,) the Papists, so it is the same in my old Friends, the* Quakers, *of which for these three Instances of his: I could give Thirty, had I room to inlarge. See* p. 78. *to the end of this Treatise, to avoid repetition: Next for his method, a* Caveat, *&c.* p. 35. To conclude, If we would not receive a Thief until he has Repented; let the *Papists* (yea, and *Quakers* too) first recant his volumnious Errors, not known in Scriptures; nor ever heard of for 300 (nay, respecting the *Quakers*, we may say 1600) Years together after Christ, *&c.*

And altho' I do not approve of all W. Penn *hath writ (who sometimes have writ against Popery so warmly, as no Man did exceed him; yet when 'twas like to be Rampant here, his Applause thereof was too apparent) yet in this case, I like his method, and do intend to abide by it.*

Object. *But some may say, if their Tenents be thus bad, as their own* **Books** *sets forth; would it not be a proper Method to go to their Meetings, and there to make it manifest to, and before their young Disciples.*

Answ. *I sent a Letter to them, sometime in* July *last, of the same Import; and though I have a Propriety in their Meeting-House, as set forth,* p. 51. *yet they not only refused to grant, that I might freely come; but in that they have their Religion, as they call it; established by Law, as they Dream; they gave me threatning words,* &c. *An Abstract of the Letter, they sent me, is as followeth,* viz.

FRAN. BUGG.

Thine received, I conceive, that neither thy Twenty Pounds in the **House**, nor the Covenant with our Friends, dated, 1688. will justifie thee for taking up the time, (by us set apart to worship God:) In controversie; either as a Subject under the present Government, or as a Christian: For darest thou say, that the Settlement by Law of an undisturbed worship to all Dissenters, is not good and commendable, and that a penalty upon the Violators thereof is not just. *Francis*, be-

ware of ſuch conſequences, and diſturb our Meetings no more, leaſt ſuch thy pretended Vindication, proves thy great diſadvantage, both as a Man, and as a Chriſtian, *&c.*

To which, I returned this Anſwer.

Joſhua Bangs,

I dare not ſay, but that a Settlement by Law of GODS worſhip, is good and commendable. And I am glad you ſo deem it, and begin to own your Eſtabliſhment by Law; though I muſt tell you, that yours is rather indulg'd, than eſtabliſht, and you ſtand upon your good behaviour: And as to your ſecond Propoſition, (*i. e.*) That a Penalty upon the Violators of it juſt: I agree with you alſo; but withal, I muſt tell you, that neither that Law, that thus ſettle and eſtabliſh you (of which you make a great boaſt) nor yet your Licenſe either doth, or can take away my Right in the Meeting-Houſe, *&c.* But if you, according to your new Opinion, did always account it commendable to have GOD'S Worſhip eſtabliſht by Law, and a Penalty upon Violaters of it is juſt; do not you therein condemn your *Brethren*, whoſe ancient practice was frequently to diſturb the eſtabliſht Worſhip of GOD: And do you not therein juſtifie the practice of ſuch as Whipt, Stockt, Impriſoned, and Fined your *Brethren* for violating and diſturbing ſuch a Worſhip, ſo eſtabliſht by Law: Yea, you acquit them of the Sin of Perſecution, with which you formerly charged them: but now you begin to threaten me to beware of the conſequences which may fall on me, both as a Man, and a Chriſtian, *&c.*

By which Letter from Joſh. Bangs, *'tis plain what they would be at, had they Power; which, God grant they never may: But if they had, ſo long as my property in the Houſe remains, ſo long* GOD *permitting me Life and Health, I ſhall at times viſit them, in order to ſhew them their* Errors, *ſtill reſuming my frequent Challenge: That if they will give me a Months notice, I will meet any four, ſix, or ten of their ableſt Preachers, in* Milden-Hall, *and prove them guilty of the Errors in this Book, laid to their Charge.*

Thus (Noble Bereans*) have I finiſhed my Epiſtle to you, in which I have truly and fairly ſtated the* Quakers Creed, *ſhewed the way how to deal with them; and by their recited Letter, what they would be at, had they Power; ſo that unleſs they publickly recant of their Errors; and under the Hand of ſix, or more, of their Chieftains, condemn their pernitious Principles, have nothing to do with them; beware of their gilded Pills, and remember* Ireneus's *ſaying,* Whilſt Hereticks ſpeak like the Faithful; they not only mean otherwiſe than they ſay, but clean contrary; and by their Tenents full of *Blaſphemy*; they deſtroy the Souls of thoſe,

thoſe, who with their fair words, ſuck in the Poyſon of their foul Opinions: See his third Book againſt Hereſies, &c. *and now ſhall conclude with theſe words I writ in* 1668. *viz.*

To write no more, I long ſince did intend,
But none but God knows now when I ſhall end:
For ſtill I find, when I think all is done,
As much to write, as when I firſt begun.

Sept. the 7*th.* 1692.

Francis Bugg.

The Contents of this Book,

IN *the Epiſtle to the* Bereans; *the* Chriſtian Creed, *the* Quakers Creed: *Remarks upon them, and a Method preſcribed to deal with the* Quakers.

In the Introduction, the Quakers *againſt the* Quakers; Martin Luther's *Reſolutitn, and Dr.* Barns *his Example purſued; deſiring to read both ſides.*

THE Quakers *Propoſition to diſpute.* page 2
Twelve Errors charged on the Quakers *Doctrine.* p. 3
Separation from the Quakers *no Apoſtacy.* p. 8
Arch-Biſhop Cranmor *once miſtaken in the Papiſts.* p. 12
Hugh Latimer *once miſtaken in the Papiſts.* p. 14
Martin Luther's *Humility manifeſted.* p. 14
The Quakers *deny Chriſt.* p. 16
Dr. Barns, Martin Luther, *and* John Bradford's *Confeſſion of Sin.* p. 18. 19.
The Name Chriſt, the Quakers *attribute to themſelves.* p. 20
The Quakers *make their Writings Equivolent to the Scripture.* p. 21
The Quakers *render the Scripture uncertain and fallible.* p. 23

The Contents of this *Book*.

The Quakers *and* Papists *agree in not reading Scripture in their Worship.* p. 24
The Quakers *not Addressing, nor Praying for King* William, *and Queen* Mary. p. 27
The Conference between F. B. *and* G. Whithead. p. 33
A large Quotation of Dr. Barns *against Imposition.* p. 37
G. Whitehead's *Narrative confuted.* p. 50
F. Bugg's *property in their* Meeting-House *maintained.* p. 51
Sam. Carter's *Sufferings: a Sham and Trick.* p. 55
A Challenge propos'd, about Wives against Husband. p. 57
The Quak. *common* Bankers, *or Purs-mongers.* p. 61
Thom. Ellwood's *Confession, that their Ministers take Money.* p. 64
The Quak. *preach for Money, Hirelings amongst them.* p. 62
The Christian Quak. *Creed differ from the* Foxonians. p. 69
Mr. Archer's *Query, which Silenced* G. Whitehead. p. 74
As the true Prophets bear witness to Christ, Acts 10. 39. *to* 43. *so do the false* Prophets, *with one Mouth, bear witness to* G. F. p. 78

A N

An ERRATA.

Redar, My distance from the Press, and other Accidents, have occasioned some Errors in this Treatise, both in points, Letters in spelling, and Words, the most material whereof are here noted, which thou art desired, both to Excuse and Correct.

The Introduction.

Page 1. line 18. for *lote*, read *late*. p. 1. l. 25. for *thus*, r. *the*. p. 2. l. 10. for *Rolick*, r. *Pollitick*. p. 2. l. 14. for *surely*, r. *sorely*. p. 2. l. 23. for *Cuter*, r. *Cater*. p. 3. l. 24. for *stroke* r. *strike*. p. 4. l. 27. for *bids Commmand*, r. *Bids or Command*. p. 4. l. 35. for *this* r. *his*. p. 4. l. 36. for *as craved*, r. *and craved*. p. 6. l. 40. for *Qua Volumne*, r. *Qua Unmaskt*. p. 5. l. 33. for *pole*, r. *pale*. p. 6. l. 44. for *Ludam*, r. *Ludum*. p. 8. l. 24. for *first*, r. *false*. p. 9. l. 13. for *be noe*. r. *be more*. p. 9. l. 14. for *the*, r. *by the*. p. 10. l. 10. for *matter*, r. *Martyr*. p. 12. l. 6. for *Rinn*, r. *Rind*.

The Book.

Page 2. line 6. for *at every*, read *at any*, p. 2. l. 23. for *race*, r. *foot*, p. 2. l. 28. for *discorded*, r. *discovered*, p. 3. l. 31. for *Rayment*, r. *Garment*, p. 6. l. 5. for *Quak. Chal. p. 6*, r. *p. 3*. p. 8. l. 28. for *either*, r. *either by*. p. 10. l. 32. for *omnis*, r. *omnes*. p. 18. l. 36. for *stratched*, r. *stretched*, p. 22. l. 34. for *rime*, r. *Rind*. p. 23. l. 8. for *Imposture*, r. *Imposter*. p. 25. l. 13. for *proclaim*, r. *practice*. p. 25. l. 18. for *Advice of*, r. *A device of*. p. 26. l. 2. for *Pologitico*, r. *Pologetico*. p. 26. l. 20. for *Apostate*, r. *Apostasie*. p. 40. l. 13. for *different*, r. *indifferent*. p. 42. l. 36. for *mundam*. r. *in mundum*. p. 43. l. 14. for *Audland*, r. *outland*. p. 45. l. 13. for S. *B*. r. *F. B*. p. 45. l. 15. for *make*, r. *made*. p. 45. l. 27. for *transcribe*, r. *subscribe*. p. 45. l. 34. for *freely*, r. *fairly*. p. 50. l. 10. for *as*, r. *at*. p. 51. l. 18. for *the forth* r. *near the fourth*. p. 53. l. 32. for *Defame*, r. *Defamer*. p. 53. l. 32. for *Dornham*, r. *Downham*. p. 66. l. 18. for *the primer*, r. *A primer*. p. 73. l. 9. for *And meer*, r. *And that for meer*. in l. 10. for *And the*, r. *And taught*.

Adver-

Advertisement.

Several Books, wrote by the ſame Author, and Sold by Mr. *Gwillim*, in *Biſhopſgate-ſtreet*, againſt the *Great James*, Book-ſeller, in *London*, viz.

The I. *Entituled*, De Chriſtiana Libertate, *&c.*
The II. The Painted Harlot both ſtript and whipt, *&c.*
The III. Reaſon againſt Railing, *&c.*
The IV. The Quakers detected, *&c.*
The V. Innoeency vindicated, *&c.*
The VI. Battering Rams, againſt *New Rome*, &c.
The VII. One Blow more at *New Rome*, &c.
The VIII. *New Rome* unmaskt; and her Foundation Shaken, *&c.*

THE

THE INTRODUCTION.

Friendly Reader,

HAving already wrote ſeveral Books againſt the Errors and evil Practices of the People call'd Quakers, and finding their Anſwers ſo Evaſive and Remote from the Point in Queſtion; ſo filled with Railing and Abuſing Language, Equivocations, Perverſions and Forgeries; That were it not to make a further Diſcovery of their dangerous Principles which are very Pernicious to the Chriſtian Religion, I ſhould rather chooſe to be Silent; and bear all their Reproaches, Slanders, and Scandalous Defamations, with which their Books are filled: Then to trouble my ſelf or my Reader, with any Reply to their Contentious Pamphlets, eſpecially Conſidering that by ſeveral Books already Extant. they are very much unmasked: And their Vizard in a great meaſure is taken off; particularly by that Excellent Book Intituled, The Quakers Unmasked, their Double Dealing and Falſhartedneſs Diſcoverd, &c. in Quarto, Printed Anno 1691, which doth Amply ſet forth their Temporizing: As well as their Writing and Printing againſt the Presbyterians and Independants for being engaged in the Late Wars in the moſt Revengful and Aggravating Terms their Pen could Expreſs: Notwithſtanding they themſelves were equally concern'd with them in the ſame Cauſe and Quarell, Exhorting, and Incouraging Oliver his Army and Officers: Not to leave off till they had ſet up their Standard at the Gates of Rome; let your Soldiers go forth ſaid they, with a free and willing Heart, that you may Rock Nations as a Cradle *.

For though G.W. charges me to be Contentious, yet he hath Wrot Three Books againſt me to my one, againſt them viz. in nine Months time.

* Bat. Rams p. 8. and the Qua. Unmasked, p. 5, 6, 7.

Thus next Book I refer to, is that Intituled, A looking Glaſs for the Quakers in two Columns: which ſets forth their two faſt Practice in writing againſt the Papiſts when under, and on their behalf when uppermoſt, viz. in the Reign of the Late King James, &c. both which Books are Sold by Mr. Gwillim Bookſeller in Biſhopſgateſtreet, and ſtands unſhaken by their Anſwers: And remain firm Teſtimonies againſt their Temporizing, their turning with the

Times, their Base Insinuations against others more Righteous then themselves, &c.

The next Book I Refer too, is that of mine Intituled, Battering Rams against New Rome, &c. *And that Intituled,* The Painted Harlot both Stript and Whipt, &c. *The first reciting Ten Instances of their deep Hypocrisie; which they have not been able to confute. The Second discovers the Imperiousness of their Ministers, and the mischief of their Impositions, who in the Year* 1675 *made an* Un-Scriptural Law, *or Ordinance, at their Yearly Meeting, that their hearers should constantly meet: And* Neither forsake *nor* Remove, *nor* Decline *their Meeting, like* Worldly, Fearful, *and* Rollitick Professors. *And they themselves Refused to stand in a like suffering Capacity with them: By telling their Names and Habitation, insomuch as that in the loss of* 13550 *lib.* Odd *money their Ministers never lost* 50 *lib. But this Book did surely vex these* Mediantes, *for it touched their tender part; as* Erasmus *once said of the other* Monks; *and to be Revenged on me they Printed and Exposed me to be an* Informer; *though at the same time they knew me to be no such manner of Person: But so far from it, as that they knew me to be one of the greatest sufferers by Informers in all these Parts; yet such was their Implacable malice that they therein followed the Example of the* Jesuites *whose Moral is,* That it is no Sin to destroy a Man's Reputation, *&c,*

See Paint Harlot p. 5.

See Jesuits Moral P. 347.

with many other gross Lyes and Slanders, upon which I went Sept. 83. *to* S. Cutor *and* G. Smith, *who both refused to own what they had VVrite: I also offered on the Forefeiture of a* 100 *l. to prove them Lyars in divers Cases; so when they would neither own their Books nor accept of my said Proposition; I then went to their Publick Meeting at* Mildenhall *the* 21st. *of* October 1683; *and there complained of their Ministers unchristian proceeding, and desired a Certificat under their hands, who had known me many Years; which they gave me very readily, as followeth,* viz. "*Whereas there is a Book put forth by* Samuel Ca-"tor *and others: Wherein our Ancient Friend* Fran. Bugg *is called and often* "*Termed* Informer, *and we knowing what an* Informer *is: According to* "*common Acceptation, and that he is clear of their Practices; and not only so,* "*but one of the greatest Sufferers by* Informers *in all these parts; and also in* "*Remembrance of his* Labour of Love, *and great Exercises for the Truths sake,* "*we can do no less then signify our distike thereunto;* "*and Testify against the said Treatment, as not being of* "*Christian Tendency* †. *With much more to the same purpose too large here to Insert.*

And this at such a time when the Name of an *Informer* was so odious, that it was in danger of a Mans Life to be known to be an *Informer* in some places, *&c.*

† Then tis of an Antichristian Tendency to be sure.

The Quakers Testimony against the practice of their Ministers, *&c,*

Here followeth the Names of the Quakers *who gave me the said Certificate, and set their hands to it publickly, which gave the Design of* Jos. Bangs *and his Confederates such a Stab; as that* Amb. Friend, Tho. Brewster, *and a few others of* G. F. *party*

party turned Pale *being troubled, not only at the* Certificat, *but also at the Verbal* Teſtimony *they gave againſt their* Antichriſtian *practice,* viz.

Tho. Bird.	Robert Suckerman	Eliz. Root
Joſ. Ellington	Will. Howkins	Eliz. Thrift
John Thrift	Joſ. Maſon	Eliz. Rolf
Will. Rolf	Ja. Maſon	Rachel Ellington
Will. Belſham	Fra. Suckerman	Margaret Hattly
John Poell	Sarah Bird	Darcus Abbot
Will Tayler	Margaret Belſham	Katherine Handſlip
John Kittſon	Fra. Folks	Anne Hibble
John Harvy	Sarah Holton	Sarah Bird *jun.*

And for more of this ſee my Book Iutituled, Reaſon againſt Railing, and Truth againſt Falſhood; *Being a Concluſive Poſcript to my Book* The Painted Harlot, &c. *Wrot* 1683, *which is this day, as hardy as they are, they have not Anſwered. I ſay, theſe with divers other Bookt wrote by my ſelf,* Thomas Criſp. W. Rogers, *and others, by which their Errors are diſplayed, and their Hypocryſies unmasked, I refer the* Reader *too: By which, together with what followeth, they may be ſeen in their proper Colours; and manifeſted to be as great Diſſemblers, Deceivers and Deluders of the People as any Age, ſince* Noah's *Flood ever produced.*

And therefore, Good Reader, *if thou wilt Examine our Doings, I beſeech thee, To ſearch and prove what hath been wrote on both ſides, and judge uprightly, and do not ſuffer thy ſelf by ſhews and ſhifts to be beguiled; for what man will ſeem to deal ſo plainly as a* Juggler; *he will ſtroke up his Sleeves, and make bare his Arms, and open his Hands and Fingers, and lay all things before thee, and bid thee behold, and then thou will think him to be a good plain Man, and marvel thou ſhouldſt poſſibly be Deceived, and yet indeed his whole Skill and Deſign is nothing elſe, but to deceive thee and the more ſimply and plainly he would ſeem to deal, ſo much the ſooner he will deceive thee; otherwiſe he were no* Juggler: *Thou ſhalt think thou ſeeſt all, and yet ſeeſt nothing: then thou ſhalt think thou feeleſt it ſenſibly with thy fingers; that thou holdeſt it faſt, and canſt not looſe it; and yet ſhalt open thy hands and find nothing, ſo eaſie a thing it is to enveagle thy ſences.*

Tell Geo. Whitehead, *that 'tis a piece of Hypocryſie to pretend, that it is not Lawful to fight, and to make his Diſciples believe ſo, and yet at the ſame time incourage* O. Cromwel *his Army, and* Officers *to Fight, ſaying,* Oh, Oliver " Cromwel! *Thou ſhouldſt have Invited all Nations upon Earth that are a-* " *gainſt* Popery. *to come in and joyn with thee againſt* Popery, Let thy " Soldiers go forth with a free willing Heart, that thou mayſt Rock Na- " tions as a Cradle. *Thus ſaith the Lord,* I have choſen thee, *O Cromwell*

See *Bat. Rams* p. 3.

" amongst the Thousands of the Nations to Execute my " Wrath upon my Enemies, and give them to thy " Sword, with which I fought for the Zeal of my Name: Oh *Oliver*! " hadst thou been faithful and thundred down deceit, the *Hollanders* " had been thy Subjects and Tributaries, and *Ger-* " *many* had given up to have done thy will, and " the *Spaniard* had Quivered like a dry Leaf; thou " shouldst not have stood Trifling about small " things, Sober men and True Hearts took part with thee, Oh take heed " and do not slight such least thou weaken thy self: And do not dis- " own such as the *LORD* hath owned, thy " Dread is not yet all gone, nor thy Amasement; " *Arise and come forth*, for hadst thou been Faith- " ful thou shouldst have Crombled Nations to " dust, *&c. With much more to the same purpose,*

See *Qua.* Unmasked p. 6, 7, 8. the great Column.

This is in the present Tence and of the Imparative Mood, which Bids and Commands,

Incouragement enough to Fight.

I say, Is not this Great Hypocrisie to make their People believe that Fighting is unlawful for Christians, and yet at the same time to Exhort, Excite, and Incourage Oliver, *his* Army *and* Officers *to Fight, and not to leave off till they had set up their Standard at the Gates of* Rome.

And yet to Salue this; and to make his Deciples believe (Jugglar *like*) *that there is no such Mateer* *, *he says, the words* have Incited *and* have Chosen: *relate former times, he shews his Schollarship in that the Word* have *is the sign of the* Preter, Perfect, Tence, *which denotes the time past, but this Cuning shift will not do, for their words,* Arise and come forth *are in the present* Tence, *and of the* Imparative Mood, *which bids command, yet thus much we may Learn from hence, that in the same Book* p. 7. *In his Answer to my charge, that they neither make Confession of their Sins to* GOD, *nor ask Pardon for* Christs sake, *he hath this passage for Answer;* viz. **We have done it unfeignedly,** viz. *the Word* have *must have its true* Gramatical *sense, and then he means he did make Confession of Sin, and ask Pardon for Christs sake, when he was a Boy of Eleven Years of Age, when he learned his* Christian Catechism *for the word* have *in* G. Ws. *sense, and construction does signifie the time perfectly past, but in this next let him acknowledge hat he hath made such Confession as craved such Pardon* *, *since the year* 1654, *when he came forth in the Ministry, as he pretends, and then he says something.*

See his Book *Innocency Against Envy.* p. 9.

If he should say, he did, or that it is their practice, his People would witness against him as a Lyer, for upon their principles of Perfection, and Infallibility, it is impossible for him or them to make such a Confession and ask such Pardon.

Again, When the Author of the Book, The Qua. Volumn, &c. *recits part of their own Declaration,* viz. " *We have chosen the Son of God to be our* " *King, and he hath chosen us to be his People, and* " *he might command Thousands, and Ten Thousand* " *of his Servants at* this day *to Fight in his Cause*

" He

" He *might lead them forth and bring them in, and give them Victory over all* " *their Enemies, and turn* His Hand *upon their Persecutors, neither can we* yet " *believe that* He *will make use of us in that way: Tho it be his only Right to* " *Rule in all Nations, and our Heirship to Possess the utmost parts of the Earth,* " *but for the* present *we are given up to bear and suffer all things for* His " Name sake.

Which is a plain Demonstration, that when they gave forth that Declaration, they did not know but God *would make use of them in that way, though they did not* as yet *believe* he *would, but that for the* Present *they were given up to suffer,* &c. *Oh, but says,* G. W. *this* Particle Yet *is not rightly Construed, they have put* ad huc *for* tamen, *when 'tis as plain as Possibly it can, that according to our usual Dialect, and according to the* Grammatical *sense too, that the word* yet, *relates to time, and ought not to be rendered* tamen; viz. *Nevertheless as is more evidently made appear, in a Printed Letter to* E. *S.* Esq; *Stiled* Some Remarks, &c. p. 4. *to which I refer the* Reader.

Well might Christ *say,* Woe be to you Scribes and Pharisees, and Hypocrites, which strain at a *Gnat* and swallow a *Camiel*: *For they have taught their People to be so stiff and Stout*, as that they will not pay their Assessments to the Trained Soldiers, and that under a pretence that it is not lawful to use, nor yet to contribute towards the use of a Carnal Weapon: And yet at the same time they have, and can pay to the* Royal Aide, Tax, *and that of carrying on the War against the* Dutch, *and carrying on the War against the* French: *As if it was not as great an evil, to pay towards an actual Offensive War, as to pay towards the sending out our Trained Solders for the Defence of our Nation.*

Mat. 23.

* I once was one of them, but I thank God I am escaped their Snar, and perceive their *Juggles*; and do now abhor their deep Hypocrisie, *&c.*

Not granting either to be an evil when there is just cause for it. But *I mention this to shew how our* Pharises Strains at a Gnat and Swallows a Camiel. *For of the Two an Offensive War is not so necessary as a Defensive War.*

Good Reader, *These are the People that exalt themselves above all other Professors whatever, reckoning all save themselves to be of the World, out of the* Truth, Heathens, Apostates, *and without the* Poale *of the* Church, *and themselves the* only *People of God; and that they, and they* only *are in the* Truth, *and for distinguishing themselves from others, they have taken up some singular Observations; as, saying* thou *not* you *to a single Person, calling no Man Mr. but* John, Thomas, William, &c. *and the like, not that I thank you for any kindness, but* I receive thy Love; *not carrying the* Feet *but the* Head *foremost of their Dead; they condemn the Courtesie of putting of the* Hatt, *to any others, though of their* Apprentices *they exact it to themselves*. In short, they affected singularity in most things that are Customary in* England; *how Innocent soever, now I would ask my* Reader, *what of*

*This Piece of Hypocrisie, I testifyed against more then 16 Years since (which was before *S. Cater*, and I did differ about his fine) by Letter

real

to their then Yearly Meetings.

real Vertue or ſingular Goodneſs is in theſe things; ſuppoſe the whole world did obſerve them, would they be at all the better for it? However by theſe things they have cut off all others, how Religious and Sincere ſoever. Read the Quakers Unmasked, &c. p. 26. *And there you ſhall ſee, that their great Prophet* G. Fox, *believed himſelf to be in a State beyond the* First Adam *that fell, and in the State of the* Second Adam *that never fell; that his very Marriage was above the State of the* First Adam *in his Innocency: In the State of the* Second Adam *that never fell, and that he never fell nor changed. That he had Power to* bind *and* looſe *whom he pleaſed, and much to the ſame purpoſe.*

The next thing I ſhall obſerve to the Reader *is, whereas they have often Called, Printed, and Expoſed me,* a Contentious Apoſtate, a Self condemned Apoſtate, &c. *That I have endeavoured to avoid Contention, and that I am not what they repreſent me, I muſt devide theſe Two charges,* viz. Contentions, from a Self condemned Perſon, *which laſt I Reſerve to ſpeak more fully to in the body of the Book, ſince 'tis only a finer and ſofter word for a Heretick; and therefore though at preſent they have not power to do much miſchief, yet they have* Malice, *they have* Envy, *they have* Falſe Gloſſings, *they have the Art of* Forgery; *they can Invert, Pervert, Wreſt, Amuſe, and Abuſe their* Reader: *And by keeping behind the Curtain they can miſlead wiſe Men, for they have their Evaſions; their Equivocations, their Mental Reſervations,* viz. *Only let forth ſo much at a time, as that the unwary* Reader *would take them to be plain, ſimple and well meaning; and that they had no Skill in the Art of* Juggling. *But if you mark well what I ſay, you ſhall find that they can pretend to meet to Diſpute their Oppoſers, Prieſts or Profeſſors; and for that Reaſon too, that Truth may be manifeſt, and Error denyed, diſowned and rejected; But behold they mean no ſuch thing, it is far from their Intention, as* anon *will appear they can call all the Doctors and Schollers in* Europe *out of their* Holes, Dens, &c. *As if they themſelves were ready to come forth into the Field with their Slings and Stones and Bags; but alas, tis but like the* Jugglers *ſtriking up his Sleeves, and making bare his Arms. And the like I ſay, tis what they never mean, for 'tis impoſſible to get them out of their* Holes, Dens, *and* Lurking places, *where they lye Skulking to deceive the People: Thus* Reader, *you ſee they have got the* Papists *Tools, and Implements, I know of nothing wanting but the Law on their Side; and therefore, I am concerned to Vindicate my Chriſtian Reputation from their Malitious Charge of* Self condemned Apoſtate, *and with* Dr. Martin Luther *ſay,* viz. "*Wherefore* "GOD *Aſſiſting me my forehead ſhall be more hard*

See *M. Luther* Commentary upon *Gall.* p. 51.

"*than all Mens Foreheads; here I take upon me this Title according to the Pro-*
"*verb,* Cedo nulli, *I give place to none; Yea, I am glad with all my*
"*heart to be called Rebellious* [Contentious] *and Obſtinate; and here I*
"*confeſs, I am, and ever will be Stout and Stern, and will not one Inch give*
"*place to any creature; Charity giveth place, for it ſuffereth all things, believeth*
"*all things, hopeth all things, but Faith giveth no place; yea, it can ſuffer no-*
"*thing, according to this Ancient Verſe* Non patitur Ludam fama fides oc-

"culus

" culus, *that is Mans good Name, his Faith, his Eye, will not be dallyed with-*
" *all; wherefore a Christian as touching his Faith, can never be too stout, nei-*
" *ther must be Relent or give Place, no not the breadth of an hair.*

Thus Reader, *you see* Martin Luthers *opinion that a Mans good Name is not to be dallyed with all, as well as his Faith, nor yet his Faith no more than his Name; And as it ever was the* Papists *practice to fix some ill Name upon the Martyrs, and to Cloth them (as the Heathens of old) with Bears Skins, that their Doggs might fall upon them and worry them the more fiercly; so hath it been the practice of* New Rome, *witness the Names that* G. W. *and his Brethren have given my self, and others**, *but as* Luther *was tender of his Name and Ready to Vindicate his Faith and Christian Profession from the Infamy of the* Papists *slanderous Tongue, so I hope to follow his steps therein, and also to shew that I am not Contentious in the sence* G. W. *Represents me, as may appear by a Letter I sent him an Abstract thereof is as followeth,* viz.

* De Chr. Lib. p 15.

To George Whitehead *these.*

" GEorge, *I have seen your Book,* The Contentious Apostate and one
" Blow, &c. *wherein I find you so false and unworthy, as that your Brother*
" Rudyard *does not exceed you, Oh* George, *did I once think (when I visited you*
" *in* Norwich Goal, Anno 1660) *to find such Fruit from you, I tell you nay,*
" *I had then better thoughts of you.* George *are you not ashamed to pretend that*
" God *the Righteous Judge knows the Integrity of your Soul,* viz. That you
" have sought Peace in the way of Peace. and for a quiet Composer
" of Differences *. (*And do you not blush to tell* God *in this your Printed Prayer that you are indowed with a Spirit of Righteous Judgment,* &c. *And yet in the same Book justifie your Brother* Rudyard (Samuel Caters *Lawyer*) *in a most abominable Lye; And in this book* The Contentious Apostate, *you tell the World that I, and my Company, were in the Gallery, where your Ministers usually sit when you came in; Altho there was not one Man of my Company with me in the Gallery as Hundreds can testifie, (with many other Gross Lyes,* &c.) " *with*
" *what Conscience can ye then appear in Print so wretchedly false, and thus Ap-*
" *peal to* God *the searcher of the hearts; well Notwithstanding this, and all your*
" *former Provocations, Lyes and Slanders, yet if* S. Cater, G. Smith, Jos. Bangs
" *and your self will* meet me *at a convenient place, and* Retract *what you have*

* See his Book, *Judgment Fixed,* &c. p. 355

" *Printed*

" *Printed that is* falſe, *and which you* cannot *make appear*
" *to be* true * *I do* promiſe *to ceaſe all further* Proſecu-
" tion, *whether by Print or otherways, and that not for*
" *your ſake, who (as you have ſaid in Print) neither Con-*
" *ſult Events, nor Fear Effects* †; *but for the ſake of the*
" *well meaning (thô miſled People) Amongſt you, for you,*
" *like* Abner *have raiſed the War, and have been the chief*
" *Inſtrument of the Young Mens thruſting each other thorow, but will not with*
" *him ſay,* ſhall the Sword devour for ever? *Nor yet ſeek* Peace in the way
" of Peace, *according to your pretences and that to* Almighty God, *but through*
" *your Cunning and Malicious Craft, thinks to wound* Atheiſt, *but he purſues*
" *you more warily, and deſires no weaker Adverſary notwithſtanding all your*
" *weapons of War. And your boaſting,* Goliah *like, Thus I leave this propoſition*
" *to you, and give you Fourteen days to conſider of it, to prove whether you mean*
as you ſay, viz. to ſeek Peace in the way of Peace.

* Mark the Condition and the Equallity of this Propoſition.

† See his Introd. to Judgment fixed, &c.

Fra. Bugg.

Sept. 13. 1691.

BUt *inſtead of Anſwering this Equal Propoſition; about a Month after I ſaw his Third Book in Print, Stilled,* The Conten. Apoſt. Recharged, &c. *which after I had read and conſidered, I drew up certain Principles of theirs, Collected out of their own* Books, *as at large in the Firſt Chapter following, which upon the* 22 *day of* November *laſt, I carryed to their Meeting and their told them, that I had Received another book of* G. Ws. *againſt me which I could prove firſt in divers parts: yet if* G. W. *or any four of their Preachers would appear in Vindication thereof, I with the the like number would meet them, and prove them: Firſt Errors, and very pernicious to the* Chriſtian Religion. *And Secondly, That it is no Apoſtacy from the* Chriſtian Faith *to ſeparate from a People who are Erred ſo manifeſtly from the* Faith *once delivered to the* Saints: *and that they might be prevailed with all to come out of their* Holes, Dens, *and* Lurking places, *to diſpute according to their own Propoſition, in the Epiſtle of* Edw. Burrous *in the Front of his works in Folio, where to any mans thinking they ſeem ready to Diſpute, they ſtriki up their Sleeves, they make bare their Arms, they open their Hands and Fingers, and life up their Voice, and ſay, come Prieſt, come Profeſſor* * We would gladly be made manifeſt to all the Worlds, that we may freely give as many of the Wiſeſt and Ableſt of the Prieſts and Profeſſors, a meeting, for to Diſpute at any place in *England*; and upon this we will engage with them, and with any of our Enemies of what Sect and Profeſſion ſoever, to the Intent only that Truth may be Manifeſt and Imbraced, and Deceit and Error diſcovered, and denyed, let them appoint time and place, and profer terms at their own pleaſure, &c.

This is the Third Book *G. W.* wrote againſt me in Nine Months time, which renders him the Contentious *Makebate.*

* See the firſt Chapter following.

Now

Now Reader, *what could be ſaid more, what could be ſaid plainer, and to anes thinking, we have them faſt enough, but behold all this is to deceive, and Inveagle thee into a belief of their Simplicity, Plainneſs, and Integrity, when alas, they mean nothing ſo! they deſign no ſuch Plainneſs, 'tis but a Sham, a Trick to dazle thy Eyes and to deceive thee; and this I ſhall prove to their ſhames,* viz. *I took certain of their Principles in Print, out of their Books. And upon the* 22th. *of* November 1691 *carried them with an Abſtract of the recited Epiſtle, to their Publick Meeting; and there Read the Charge, Read my Challange* In *the words of their own Propoſition, to the intent that if they would have anſwered my Challange and Diſpute the Points according to their ſaid Propoſition in their Epiſtle, the world ſhould never have ſeen them; by all which 'tis plain that I have not been Contentious in the ſenſe* G. W. *would repreſent me; as alſo it may appear the recited Letter to* G. W. *Dated* September 13th. 1691. *But if contending for the* Faith *once delivered to the* Saints, *and againſt the Errors of the Times be a Crime, I will ſay with* David, I am reſolved to be no more Criminal; *and thereing follow the Example of the* Chriſtian Race, *and that it is ſo, would farther appear, if all my Charges, Challenges, Querry's, Proteſtations, Allegations, Impeachments, Appeals, Propoſitions, Remonſtrances, Speeches, Paſſages and Letters, which from time to time, I have wrote upon this foot againſt their Illegal, Arbitrary, and Tyranical Uſurpations, Erronious Principles, and Dangerous Tennets: I ſay, as it would ſhew with what great Coſt, Labour and Travel, I have herein Diſcharged my Duty; ſo if they were made Publick, they would declare to all the World, that I have not been vainly Contentious, as* George Whitehead *in his three laſt Pamphlets would repreſent me.*

I Remember that when their Predeceſſors the Papiſts *charged Dr.* Barns *the Martyr with Apoſtacy, Blaſphemy, and many other Crimes, he offered the* Popiſh Biſhops *this fair Propoſal,* viz. * "*As for me I*
"*do promiſe them by this preſent writing, and by the*
"Faith I owe to Chriſt Jeſus; *and by that fidelity I owe*
"*to my Prince: That if they will be bound to our Noble*
"*Prince after the manner of his Laws, and after good Conſcience, and Right,*
"*that they ſhall do me no Violence, nor Wrong; but Diſcuſs and Diſpute theſe*
"*Articles and all other that I have written——Then will I preſent my ſelf to our*
"*moſt* Noble Prince, *there offering my ſelf to his Grace: And I will either*
"*prove theſe things by* Gods *Word, againſt you all, or elſe I will ſuffer at his*
"*pleaſure, whom the Father of Heaven preſerve in Honour,* Amen. *And if you*
"*refuſe this Condition, then ſay, that you are neither good nor charitable, for I*
"*dare ſay, you can deſire no more of a* Chriſtian Man.

* Dr. *Barns* Works P. 216, 217, 218.

Thus this Good Man who was Hampered and Perplexed with this Popiſh Crew, *who would Accuſe but not Prove, who would Bragg and Boaſt of their Skill, of their Learning, of their Religion, and of whatever they held, let it be never ſo Erronious, but let this Good Man offer what Terms he would, tho' never ſo juſt, never ſo reaſonable; it is all one: He could never get them out of*

See my Books in print, viz. *de chr. Lib.* &c. and the *Painted Harlot*, &c. and *Reason against Railing*, &c.

their Holes and Dens, and Lurking places: And how agreeable to the method of these Protestants, hath my Propositions from time to time been, I leave all to judge, who shall read what I have from time to time wrote; which to incert here, would be too tedious: And how like the Papists *my Adversaries have shewed themselves to be in all their shiftings and evadings, declining and rejecting all my offers, though in their own way, and in the words of their own Proposals*, &c.

Well, hear this Matter once more on this foot, and how he supplicated the Kings Grace, That he would be pleased to hear the Matter disputed between the Popish Bishops and him; for he desired nothing, but that truth might be manifested and imbraced, viz. "*Most Gracious and Mighty Prince,* God *hath* "*set your Grace in the same Honour and Dignity, that you by* God's *Ordi-* "*nance ought to defend those Men that are oppressed wrongfully; wherefore* "*humbly and meekly, and in all lowliness and reverence, I beseech your* "*Grace to minister unto me Gracious Justice, and* "*let me be* heard Indifferently, * *whether that I* "*justifie my cause, with Learning or not; if I cannot* "*justifie it, your Grace is a Minister of Justice, I* "*will refuse no manner of pain that shall be due for my Transgression. Where-* "*fore once again, with all meekness and lowliness, in the way of Charity,* "*and in Christ's Name, and for his sweet Blood* "*sake,* * *that he shed for your Grace; yea, and also* "*by vertue of your Authority, that* God *hath given* "*to you; I do desire and require of your Grace,* Audi- "ence *and* Justice: *I and my Parents be your na-* "*tural Subjects born:* ——*Wherefore in my Name,* "*and in all our Names (for all they are rebuked in me) with all Meekness* "*and Reverence I beseech your Grace of Gracious Audience, and favourable* "*Justice: this thing, I trust your Grace will not deny me, nor yet take any* "*displeasure against me, your poor Subject, for thus requiring, for I have none* "*other Prince, nor Lord to seek unto here on Earth, but unto your Grace on-* "*ly: Nor can I come to any charitable end, with my Adversaries; where-* "*fore I am compelled by extream violence, thus to complain unto your Grace; for* "*my* Name *and* Fame, *and Estimation, and all things* "*that belong to an honest poor man in this world, is* "*taken wrongfully from me hereby, and have been* "*by the space of Nine or ten years, which is no small* "*time, compelled to live in misery, and obloquy (or* "*Scorn)* &c.

* But this the Papists, and this *New Rome*, could never abide.

* How this poor Martyr pleaded, to have his cause openly and publickly heard betwixt him and his Adversaries.

It is, and ever was the practice of the *Papists*, and this *New Rome*, to detract and take away the Name, Fame, and Estimation, which their Opposers had, thinking thereby to uphold their own Cause.

Thus, Reader, *you see how importunately this innocent Martyr pleaded to be heard; in defence of his cause,*

cauſe, with reſpect to his Religion, which the Papiſts reckon'd hereſie, which is a ſelf-condemned Apoſtaſie, or falling knowingly and wilfully from the Doctrine of the Chriſtian Faith, as Julian *did*; * *when alas he kept the Faith, and only ſeparated from ſuch as had erred concerning the Faith: But however, all his Endeavours proved fruitleſs, for he could not get Audience, he could not get them out of their Holes and Dens, though he pleaded never ſo much; firſt, for Chriſt's Name ſake, for his ſweet Blood ſake, that was ſhed upon the Croſs: And ſecondly, for his own ſake, for his Kindred and Family ſake, whom he found ſlandered in him; by them who took away his* **Name, Fame,** *and his* **Eſtimation.** *And why did he thus Humbly and Reverently plead, and beg of his Prince this favour? you ſee it was that the Truth and Equity of his cauſe, might appear; that his* **Name** *and* **Fame,** *his* **Eſtimation** *and* **Reputation** *in this World, both as a Man and Chriſtian, might not be blaſted by the ſlanderous Tongues and Pens, of the malitious Papiſts, who then (as their off-ſpring now) ſtudied how they might blaſt the* **Name, Fame,** *and* **Reputation** *of ſuch as oppoſed them, and himſelf to live no longer in Obloquy or Scorn under the Name of* **Heretick,** *or a* **ſelf-condemned Apoſtate,** *as he had for Nine or Ten years together; In whom alſo he found his Family and Kindred rebuked, and under ſome reproach for his ſake; and he no way able to clear himſelf, unleſs his Prince would grant him Audience.*

* To this *Julian* did they compare me in divers Letters, ſent to me without any Name to them, but I have reaſon to think. *Step. Criſp*, the Author.

And as this was his caſe; ſo have I found ſomething of the ſame Nature from Geo. Whitehead, Sam. Cater, *and the reſt of that Tribe, who in moſt things, ſo far as their power reaches, follow the Track of the Papiſts: And for proof of what I here lay down, I muſt refer the* Reader *to my Book, Intituled,* The Painted Harlot Whipt and Stript, &c. *and other Books of my Writing; where I have defended my ſelf from the venome of their poyſoned Arrows: For, firſt they printed me an* Informer; *as hateful a Name as was then in being: And when I obtained the Certificate before recited, and that they ſaw that would not do, then they call me in print,* Beaſt, Dog, Wooll, Enemy of all Righteouſneſs, Child of the Devil, Devil Incarnate, Fool, Novice, *and what other ill-bred Language, their Tongues could invent. Then in my Book,* The Quakers Detected, &c. *I made them alſo aſhamed of ſuch* Billingſgate-*Language. And now the Crime they would fix upon me, is,* An Apoſtate, A ſelf-condemned Apoſtate, An Apparent Apoſtate, *which are the worſt of Names; and had they power to their Wills, I might juſtly fear the Fate which others met with from their Predeceſſors, the envious Papiſts. But as it hath pleaſed* God *to enable me to graple with the Lyon,* * *and the Bear,* † *ſo I truſt he will enable me to overturn this great* Philiſtine,

* viz. Their Term *Informer.* †That it is their railing Language, as *Devil, Beaſt, Dog, Wooll*, and the like.

I mean this Bulwark of theirs, raiſed againſt my **Name** *and* **Reputation**, *I mean the charge of a* ſelf condemned Apoſtate.

I have read of M. Luther's *Reſolution, Zeal, and Chriſtian Courage againſt the Pope and his pretended Infalibility, and other holy Cheats, (ſaith the Hiſtorian)* He charged the Pope not with Life, but with Learning; not with his Doings, but with his Doctrine; not picking at the Rine, but plucking at the Root; not ſeeking the man, but ſhaking the Kingdom; yea, and charging him with plain Hereſie.—— And ſtill urging and reducing things to the Foundation and Touchſtone of the Scriptures, opened the Eyes of many, *&c.*

* See *Fox's* Acts and Monuments, p. 402, to 417.

How far my weak endeavours may be ſaid to bear the ſame Complexion, with Reſpect to this People, I will not determine; but this I am ſenſible of, there is as much need now to unmask their Leaders, and to let their Hearers ſee their crafty Jugglings, whereby they miſlead them, as there was in the days of Luther; *and under a ſenſe thereof, I am willing to lay out my Talent, aſſuredly believing, that though what I now write, may not prevail with their preſent Infatuated Diſciples, yet both in this Age, and Ages to come; It will be a means to prevail upon the examining* Bereans, *even ſuch as will ſearch the Scriptures, whether what they hold and teach be according to them, yea or nay.*

Obj. *But 'tis objected by* G. Whitehead *in his Third Charge in his Book, ſtiled,* The Conten. Apoſtate recharged, *&c.* p. 5, 6. That *Francis Bugg* is neither Conſciencioufly a Religious nor Ingenuous in his writing, *&c.* for that he makes no conſcience of writing malicious Lyes, notorious odious Forgeries and Slanders to villifie and defame others, *&c.*

And for particular inſtances to evince his charge, he cites ſometimes four words in a line, then skips to another part of a line, taking a bit here, and a bit there, without the leaſt demonſtration or Convincing Argument.

Thus he jumpeth and leapeth this way and that way, floating as a Ship without either Helm or Anchor, ſtill ſhewing himſelf like the Papiſts *great Champion.*

Mr. Harding *againſt Biſhop* Jewel, *as you may read in the Preface to the* Defence of the Apology of the Church of *England, &c. where Mr.* Harding *ſaith:* Mr. Jewell is the open Enemy of the Church; Mr. *Jewell* is worſe than *Ananias*, that condemned St. *Paul*; Mr. *Jewell* playeth the part of *Antichriſt*, Mr. *Jewell* is proud; Mr. *Jewell* is *Lucifer*, and ſerves the Devil; Mr. *Jewell* is a Forger, Mr. *Jewell* is a Lyer, an Impudent Lyer; Mr. *Jewell* moſt falſly corrupteth, *&c.*

But as I believe, Mr Jewell *was clear of the Papiſts foul Charges; So have I been very careful not to miſ-repreſent theſe People, or their Principles, much leſs to forge a Lye, (a thing I abhor) for truth is plain, and hath no need of ſuch wicked acts to uphold it; and therefore good Chriſtian Reader, peruſe what is writ on both ſides, endeavour to know the cauſe thoroughly, and then judge uprightly.*

And

And if after a thorow Examination, thou doſt not find that they pretend to have a Spirit beyond the Fore-Fathers, and thereby know who are Saints, who are Devils, and who are Apoſtates, and that none need to give them diſcerning, or Judgment, but that by vertue of this extraordinary Spirit, they pretend that on all *occaſions, and* at all times *they are ſufficiently furniſhed, &c. Then I have wronged them; and miſrepreſented them which would indeed be both diſingenuous, and unconſcionable. But if they do thus pretend, and ſet theſe things out as their principles in print, (and thereby deceive the ſimple, and by vertue thereof, and of the like prodigious errors) then I think it my duty, publickly to Reprove them, when all private means will not reclaim them.*

Again, If after a thorow Examination, thou findſt that they deny the ſecond perſon of the Trinity; that they do not own Him that was born of the Virgin Mary, *that ſate upon* Jacob's *Well, that was ſpit upon, ſmote with the Palms of their Hands, thruſt a Spear into his Side; hanged on the Tree, wrapt in the Linnen Cloths, Died, was Buried, and roſe again the third day, to be the* Chriſt *of* God: *Then wilt thou ſee it high time for a Teſtimony to be born againſt ſuch falſe and erroneous Doctrine, and dangerous Principles, which are Pernitious to the very Foundation of the* Chriſtian *Religion.*

Again, If upon a thorow Examination thou ſhalt find that they ſet it forth in print as their principle; that the Name Chriſt *belongs to every Believer* as well *as to* him, *that was born of the Virgin, as aforeſaid. Then wilt thou find* Chriſt's *words fulfilled, who ſaid,* Mat. 24. 5. Many ſhall come in my Name, ſaying, I am Chriſt, and ſhall deceive many, &c. *I ſay when thou ſeeſt this their erroneous Principle, and conſiders that they reckon none Believers but themſelves, thou wilt begin to ſee a neceſſity for a Teſtimony to be born againſt them, tho' they rail and rave, becauſe thereof, like their Predeceſſor Mr.* Harding: *I ſay, when theſe erroneous Principles, and the Conſequences of them come to thy view, thou mayeſt then conſider, whether I have been vainly contentious, yea or nay.*

I know. if thou wilt obſerve G. Whitehead, *and his Brethrens Advice, they would (like their* Elder Siſter) *have thee Read but one ſide, burn and conſume ſuch Books as rip up their Errors, for Errour loves obſcurity; they would have you believe as the Church,* viz. *as* they *believe, without any farther Examination, and to pin your Faith on their Sleeves: But if you obey, then know, that you are upon the Borders of* Rome; *let their preſences for their direction, and yours for your blind Obedience be never ſo fairly gilded, and curiouſly painted.*

And

And therefore, I beſeech thee, and that for thy Souls ſake; ſearch thou the Scriptures, as Chriſt *biddeth thee: Learn to know the Will of* God, *as St.* Paul *himſelf adviſeth thee; have pleaſure in* God's *holy Word, as the Prophet* David *warneth thee, and thou ſhalt never be deceived: But be able to try all things, and inclined to hold faſt that which is good: Which, that we may all do, is the Deſire and Prayer of thy Faithful Monitor.*

MILDEN-HALL,
January 12. 1691.

Fran. Bugg.

NEW

New Rome UNMASK'D, AND HER Foundation Shaken, &c.

CHAP. I.

Shewing that the forſaking the Quakers, *is no errour from the Articles of the Chriſtian Faith.*

AS a Preface to what I have ſet forth from their own Writings, to be their Principles, I think it needful to incert the Terms upon which I offered to diſpute with them, in order to prove them erroneous; and the rather, becauſe I took them out of *Edward Burough's* Epiſtle, in the Front of his Works, which they printed in Folio; and in the Works of *G. Fox*, his *Great Miſt*: *&c.* which I alſo left with the *Quakers*, at their publick Meeting in *Milden-Hall*, *November* 22. 1691. referring them to Book and Page, out of which I collected their ſaid Principles, giving them a Months time to appear in their defence; that ſo, neither for want of time, nor yet the knowledge of the Books, they might plead a ſurprize, or that they had not fair dealing, *&c.* I alſo then did ſignifie to them, that if they did not appear in their Vindication, I ſhould print them: All this, like a fair Antagoniſt, I have done, leaving them without Excuſe.

And,

"And so gladly would we be made manifest to all the World, that we may freely and chearfully, 4, 10, 20, 30, more or fewer of us give as many of the wisest and ablest of the Priests and Professors: A Meeting for dispute (*b.*) at every place in *England*, (*c.*) at what time, and for what continuance, as they shall ascribe and consent unto.

"And to dispute, and controvert between us and them, any such thing, and every such particular, (*d.*) as shall be objected. That by such dispute, and opening of such causes, objected Full and Real, and total satisfaction may be given to the whole Nation, and every particular Member therein, (*e.*) otherwise let the Priests and Professors, or any of them: Object what they can against us in our Principle, Faith, Practice, and our whole Religion. (*f.*) And they shall have free liberty to give Proof and Reason for what they affirm and alledge, and upon this race will ingage with them, and with any of our Enemies, (*h.*) of what Sect and Profession soever, to the intent only that Truth may be manifest, and imbraced, and Deceipt and Error discorded and denyed. And let such, whether them or us, that cannot prove our selves to be the true Church of Christ, nor of the true worship, and true Religion; but 'tis found to be in the errour, and out of the Truth, let such deny their Religion and Church, and Renounce their Faith, and confess to all the World under their hands; that they are and have been deceived, and freely upon these Issues and Conditions, we will joyn Tryal with them; let them appoint Time and Place, and prefer Terms at their own pleasure, *&c.*

(*a.*) Deceit; for if so, you would have met, and not declined a dispute.

(*b.*) A very sham, your declining the dispute hath discovered you.

(*c.*) If so, why then at *Milden-hall*?

(*d.*) Are not the following particulars of Moment for you to make out, if you can work a Miracle.

(*e.*) If you indeed meant as you make shew of in your boasting; why did you not appear and answer my challenge, defend your selves, your Tenents and Principles.

(*f.*) That's a grand lye, spoken in deep Hypocrisie; for your guilty Consciences will not suffer you to meet.

(*g.*) What a plain Evasion is this? I know not what mental Reservation they had, or could have.

(*h.*) Another lye, spoken in Hypocrisie.

What, are you not ashamed? Did I not appoint time and place according to your own Conditions and Proposals, this is as Hypocritical as *G. Whitehead's* feinged Prayer in his Book, Judgment fixed, p. 356, 357.

These Proposals of theirs having a fair countenance, I carried them, read them, and the Principles, as I have observ'd, which were as follows.

And

And becauſe they ſhall have no occaſion to complain of any wrong, I ſhall in this Column ſet down their own words *verbatim* out of their own Books, quoting Book and Page.

In this Column I ſet forth their Principles, unmask'd in their Native Complexion, that they (as in a glaſs) may behold their own Tenets; and others beholding them, may be caution'd to be aware of them.

1. The Quakers Books.

1. *Geo. Fox (his great Myſt, p. 89. &c.)* being charged that they pretended to a high pitch of diſcerning, of Knowing who are Saints, Devils, *&c.* made Anſwer: *Here thou haſt ſhewed that the Quakers have a Spirit given to them beyond all the Fore-fathers (which* **we do witneſs***) ſince the days of the Apoſtles in the Apoſtacy: And they* **can diſcern** *who are Saints, who are Devils, and who are Apoſtates, without ſpeaking ever a Word.*

1. The Quakers Principles.

1. We have a Spirit given to us beyond all the Fore-fathers ſince the Apoſtles days: And we know and can diſcern who are Saints, who are Apoſtates, and who are Devils, without ſpeaking ever a Word.

2. The Quakers Books.

2. Judas and the Jews, *p.* 58. *We need none to give us diſcerning or Judgment, Chriſt hath furniſh'd us already, and doth in all occaſions.*

2. The Quakers Principles.

2. We need none to give us diſcerning or Judgment, Chriſt hath furniſh'd us already, and doth in all occaſions.

3. The Quakers Books.

3. A Queſtion to the Profeſſors, *p.* 33. viz. *Now the Scriptures do expreſly diſtinguiſh between* Chriſt *and the raiment which* **He** *wore, between* **Him** *that came, and the* **Body** *in which* **He** *came, between the ſubſtance which was vailed, and the*

3. The Quakers Principles.

3. He that was born of the Virgin *Mary*, **He** that ſat upon *Jacob*'s Well, **He** that wept when *Lazarus* was raiſed, **He** that hungered after he had faſted forty days in the Wilderneſs, **He** that was peirſed with a Spear, crowned with

the Vail which vailed it, Loe I come, a Body hast thou prepared me. *There is plainly* He, *and the Body in which* He *came. There was the outward vessel and the inward Life.* This we certainly know, and can never call the bodily Garment Christ. *And his flesh is a figure*, &c. *says* G. F. Saul's Errand, *p.* 14.

Thorns, Spit upon, smote with the palms of their hands, crucified, dyed, and was buried, is not the *Christ, the Saviour of the World*, but they say, *a Figure, a Garment, a Vail*, &c. *Oh horrid Blasphemy!*

4. The Quakers Books.

4. A *Question* to the Professors, *per Is. Penington*, p. 27. *Is not the Substance, the Life, the Annointing called Christ where-ever it is found? doth not the* Name *belong to the whole Body, and every* Member *in the Body, as well as to the Head? and are they not all of one? yea, all one in the Anointing, and in* (Saul's Errand, &c. *p.* 8.) G. F. says, *He that hath the same Spirit that raised up Jesus from the dead, is equal with* GOD. What an Abominable Assertion is this!

4. The Quakers Principles.

4. The Name *Christ* belongs to the whole Body, as well as to the Head: And to every Member of the Body; the Name is not given to the Vessel, but to the Nature, to the heavenly Treasure; to that which is of Him in the Vessel: And he that hath the same Spirit which raised up *Jesus* from the dead, is *equal* with God. In short, all the Members of Christ's body deserve the Name of Christ, as well, and as authentickly as He that suffered without the Gates of *Jerusalem*: and as certain that every such an one that hath the same Spirit that raised Him from the dead, every such an one is equal with GOD. O *horrid!*

5. The Quakers Books.

5. Edward Burrong's Works, *p.* 47. *That is no Command from God to me, what he Commands to another; neither did any of the Saints which we read of in Scripture act by the Command which was given to another, not having the Command to themselves.*

5. The Quakers Principles.

5. That is no Command to me, which was a Command to another, neither did any of the Saints act by a Command that was given to another.

6. The

6. The Quakers Books.

6. Serious Apology, *by* Geo. Whitehead, *p.* 49. verbatim; *also* Truths Defence, *by* G. F. *and* R. H. *p.* 90. 94. 269.

6. The Quakers Principles.

6. That which is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater, *&c.* The Letter of the Scripture is carnal, is death, and killeth; Serpent like, thou feedest upon Dust, which is the Letter.

7. The Quakers Books.

7. Truths Defence, *&c. p.* 104. *For our giving forth Papers or printed Books, it is from the immediate Eternal Spirit of God. — p.* 2. *You might as well have condemned the Scriptures to the fire, as our Queries.*

7 The Quakers Principles.

7. We say, you may as well condemn the Scriptures to the fire, as our Papers and Queries; our giving forth Papers or printed Books, it is from the immediate Eternal Spirit of God.

8. The Quakers Books.

8. *Now he that is not infallible in his Judgment, Counsel and Advice, is not he in errour? And are not the Ministers of Christ the Ministers of the Spirit? And is not that out of the errour which is infallible in Counsel and Judgment? This I say, None be Ministers of the Spirit, nor none be in the Spirit, nor none have the Spirit of Christ, nor the Holy Ghost, nor the Spirit of the Father speaking in them, but who have that which is infallible. —— And thou sayest, That the holiest man is not able to give an infallible Character of another man, hast not thou in this discovered thy self to be no Minister of Christ, or of the Spirit, who cannot give an infallible Character of another mans state, how canst thou minister*

8. The Quakers Principles.

8. None are Ministers of Christ, but such as are infallible; none are Ministers of Christ, but such as can give an infallible Character of another mans state; none are Ministers of Christ, but such as are infallible in their Counsel, Judgment, and Advice.

nister to his Condition? Geo. Fox *his* Great Mystery, *&c. p.* 33. 82. 107.

9. The Quakers Books.

9. The Quakers Challenge, *p.* 6. *Edward Burroughs* Epistle to the Camp of the Lord in *England*, *&c. p.* 16. Truths Defence, *&c. p.* 81. 92. *Be astonish'd, Oh Reader, when thou readest these blasphemous Assertions! And what good things* G. Fox *assigns without Condition or Terms, but absolute for themselves: And what misery, woe and horror for others without any Terms or Repenting, or Mercy of God; Oh dreadful! And yet these are but little of what might be collected: But the consequences of this Luciferian Pride is abominable, and pernicious to the Christian Religion.*

9. The Quakers Principles.

9. The *Quakers* are in the Truth, and none but they; — Above all the Families of the Earth, the Tabernacle of God is with you, and his dwelling Place is among you; and **only** among you is God known. We are elected to Salvation, we have the Witness within us, Praises be to the glorious Lord God for ever, who hath elected and chosen us before the foundation of the World. But thou art ordained (meaning the Minister) of old for Condemnation, and for Perdition, among the ungodly ones; and art a Reprobate. Thou Enemy of **God**, and man of Sin, for Destruction thou art ordained to go therein, thy fear of it doth begin, and the Lake that burneth, and the Pit thou art for to be turned into Eternally, *G. Fox.*

10. The Quakers Books.

Josiah Cole's Letter to *G. F.* from *Barbadoes* 21. 12. Month, 1658.

Dear *Geo. Fox*,

Who art the Father of many Nations, whose Life hath reached through us thy Children, even to the Isles a far off, to the begetting many again to a lively hope, for which Generations to come shall call thee Blessed,

10. The Quakers Principles.

Idolatrous and Blasphemous.

sed, whose Being *and Habitations is in the Power of th Highest, in which thou rules and governs in Righteousness: and* **thy Kingdom** *is* **established** in *Peace, and the Increase* **thereof** *is* **without end**; This is vindicated by *W. Pen.* See *Judas and the Jews*, &c. p. 44. and in *Innocency against Envy*, p. 18. excused by *Geo. Whitehead.*

11. The Quakers Books.

11. Good Advice to the Church of *England*, Rom. Cath. and Protestant Dissenters, by *W. P. p. 39. Edw.* VI. *succeeded, a Prince that promised Vertues that might more than ballance the Excesses of his Father; and yet by Archbishop* Cranmar *was compelled to sign a Warrant to burn poor* Joan *of*. Kent, *a famous Woman; but counted an Enthusiast.*——*Thus even the Protestants began with blood for meer Religion, and taught the Romanists in succeeding times how to deal with them.* See also Judgment fixed, *p.*259. by *Geo. VVhitehead*; more of this hereafter, *&c.*

11. The Quakers Principles.

11. That the Martyrs were Persecutors, and asserted corrupt Doctrine.

12. The Quakers Books.

12. *The Apostate Incendiary*, by *Geo. VVhitehead*, p. 16. In Answer to *VVilliam Mucklow's Liberty of Conscience Asserted*, &c.

12. The Quakers Principles.

12. I affirm that the true Church is in the true Faith, that is in **God**; and we must either believe this, as the true Church believes, or else it were but both a folly and Hypocrisie, to profess our selves Members thereof, *G. VV.* Apostate Incendiary, p. 16.

CHAP

CHAP. II.

Shewing that the forſaking the Quakers *is no Apoſtacy from the Articles of the Chriſtian Faith.*

BEfore I proceed to ſhew the dangerous Conſequences which theſe erronious Principles produce, as in the firſt Chapter ſet forth, I may ſpeak ſomething to their uncharitable ſenſure of me, calling me an *Apoſtate*; but had they left off there, I could have born it, becauſe 'tis not equal with Hereſie; and ſomething muſt be born by any body that hath to do with them; but when I ſee by their laſt two Books, that they expoſe me to the World, *a ſelf condemned Apoſtate, an apparent Apoſtate, a contentious Apoſtate, &c.* with all the aggravating Circumſtances which they could poſſibly invent, and all this publick; beſides ſeveral private Letters ſent me by Poſt, both in Verſe and Proſe, as full of curſing Language as *Muggleton* could have filled them withal, calling me *Julian* the Apoſtate, * which all put together, gives me juſt cauſe to vindicate my ſelf, ſince my Name, Credit, Eſtimation, and all that is dear to me, and my Relations are under a very ſevere ſenſure: For a ſelf condemned Apoſtate in plainer Engliſh is an Heretick; and if ſo, had they the power that the Papiſts had in King *Henry* the VIII*th*'s time, I might rationally expect the ſame fate which Doctor *Robert Barns*, and others met withal: But thanks be to *GOD*, as 'tis no Apoſtaſie from the Chriſtian Faith to ſeparate from them, neither have they now a Popiſh King to animate and incourage them; neither do I fear what they can do; and therefore am bold to call them out of their holes, and challenge them into the Field; and bid defiance to all their Weapons of War, and all their Malice they can invent, either publick Print, or private Letters. Well, however to juſtifie my ſelf from this their ſenſure of Hereſie, or ſelf condemned Apoſtate, I would premiſe to the Reader, that according to the Judgment of St. *Auguſtin*, every Error doth not make a Man an Heretick, or a ſelf condemned Apoſtate, for ſays he, *errare poſſum hereticus, eſſe non poſſum*: "in an error I may be, but a Heretick I cannot be, for "their is (*ſays he*) three things neceſſary for juſt proof of Hereſie.

"*Firſt*, That it be an Error that I hold.

"*Secondly*, That it be an Error againſt the Truth of God's word; "for otherwiſe every Error maketh not a man an Heretick.

"*Thirdly*,

* Which are ſaid to be *Stephen Criſp*'s, but had no Name to them, for which there deſerves another Hue and Cry.

" *Thirdly*, And that it be ſtoutly and wilfully maintained, other-
" wiſe an Error againſt the Truth of *God*'s Word, without wilful main-
" tenance, is no Hereſie.

Object. But *G. W.* objects by his Book, *The content. Apoſt. recharged*, p. 1. *viz.* " The charge is evident by his own *Confeſſion*, to the Principles,
" Foundation, Doctrine, Miniſtry, Faith, Love, ſpiritual Teſtimony
" of the ſaid People, as in the beginning, being that Church whereof
" Chriſt Jeſus was the Head, and Law-giver, *&c.* And conſequently
" that the ſaid People called *Quakers*, were once a true *Church*, the
" *People of God*, in the true Faith; and bore a true Teſtimony, ac-
" cording to *Fra. Bugg*'s ample and ſolemn *Confeſſion*, in the ſecond part
" of his Book *de Chr. lib. &c.* printed 82. *&c.* and ſeconded in his Book,
" *The Quakers detected*, &c.

Anſw. Having taken in enough out of *Geo. Whiteheads* Book to ſhew what my Mind and perſwaſion was once of them; and for that Reaſon *G. W.* no doubt quoted them. I do ſtill ſay, whatever were my Thoughts of them in the beginning, they were not ſo of them at the time when I wrote them Books as the ample Teſtimony againſt their walking, and acting, contrary to what in the beginning they pretended too, as will ſufficiently appear out of the ſame Book, quoted by *G. W.* ſee * *Qua. detect.* an abſtract whereof followeth, *viz.* " And ha-
" ving thus mounted the ſeat of Government,
" rich and poor, high and low, bond and free,
" muſt ſubmit to their *Church Government*." And it became a vain
" thing to plead the ſufficiency of the Light of *Chriſt*, to lead, direct,
" or guide us; thus have they by their late Doctrine and Example,
" rendered their Ancient Doctrine and Example a meer Decoy, to
" catch ſimple Souls by; and being once caught, it is altogether in
" vain to pretend the Sufficiency of the Light of Chriſt, to Lead,
" Teach, and Guide; no, no, the Church now hath given forth Rules,
" Laws, and outward Directory; and by Vertue of her Apoſtolical
" Authority (as ſhe pretends) ſhe impoſes them on her Members,
" whether they believe, that what ſhe impoſes be a Duty incumbent
" on them to practice, yea or nay: And your Edicts muſt be obeyed,
" whether motion or no motion, nay, tho a motion againſt the ob-
" ſervation of it, or elſe they cannot be looked upon in the Unity.
" Theſe Commands of yours are binding and obligato-
" ry upon all, though the Scripture commands to one,
" you ſay are not binding to another. Thus do you make
" the Commands of GOD of none effect, throw your Traditions.

* Part of my Book, *The Qua. detected, &c.* is recited.

See their 5th Principle.

" What

" What ſhall I ſay unto you, Oh ye Leaders of this People? Who " would impoſe your unſcriptural Practices upon your Brethren, " and record ſuch out of your Unity, that are not conformable " thereunto; for I have ſurveyed your Old and New Doctrine; and " meaſured your paſt and preſent Practices, and I have compared " your fair pretences, with your foul Hypocriſies, and when I have " done all this; I want words to ſet forth your deep Hypocriſies, " Deceit, and Self-contradictions, who ſometimes are againſt giv-" ing Reſpect to your Superiors, but " by and by your own Servants and " Apprentices in your own Houſes and " Shops muſt ſtand bare-headed before " you; ſometimes you are for Preach-" ing freely, and Teaching and In-" ſtructing people freely, and for Suf-" fering and Recording Marriages freely, but now they can take " Three Pounds at a time for Preaching, Ten Pounds at a time " for Suffering, * and Thirty Pounds " at a time for Writing five or ſix " Sheets of Paper, Fifty Pound *per* " *Annum* for Clarks Wages; as ſtand-" ing yearly Sallery, and Twelve " Pence for Writing a Marriage Cer-" tificate of Ten or Twelve Lines; " ſometimes your people might pub-" liſh their Intentions of Marriage at " the Market-Croſs, or before a Ma-" giſtrate, if they were free; ſo that here is *Ambo-dexter* indeed, " ſometimes Liberty, and by and by its taken away again by theſe " Infallible *Legiſlators*; ſo that when all comes to all, its no Body " knows what; but the Leading *Quakers* are all in all; *tot quot* " *& omnis.*

This piece of Hypocriſie I teſtified againſt near 18 years ſince, which was before *S. Cater's* difference; for as I ſaw Errors ariſe amongſt us, ſo I withſtood them, and teſtified againſt them.

* *Sam. Cater* took Ten Pound for his Suffering a Fine, and though his Goods was Diſtrained, yet not a Penny worth ſold, and he kept this Ten Pound and never returned it; and yet this is not all, but in their Quarterly Book it was not long ſince Recorded as a Suffering: Such Cheats there are amongſt them.

" Thus the *Quakers* Prieſts who talk for ſelf
" Is fangling talk againſt it ſelf;
" 'Gainſt Truth a prate, a pitious preachment
" That can't make good its own Impeachment.
" As *Penn's* and *Whitehead's* Doctrine do,
" Who heeds not well which way they go.
" *Fox* and *Sam. Cater* dances round
" And round again in th' ſelf ſame ground.

It

It ſtaggers to and fro, and reels,
Skips up and down, and runs on wheels,
Starts aſide, like ſome broken Bow,
Croſſes Chriſt, like Criſ-croſs in the row.
Who ſo can feel in it, may feel,
As 'twere, a wheel within a wheel.
A net, gin, trap, a ſnare's in't,
A whirlpool, gulf, a bottomleſs pit.
Wind, dusk, husk, chaff, no ſtable ſteeple,
A tale that takes unſtable people.
A toy, a cloud, miſt, ſmoke, a fog,
Right Quakeriſm, *yea, a quavering bog.*
A quick ſand, a quagmire that ſucks,
Who's in't, his feet out-ſeldom plucks
Himſelf; who's in, get ſeldom out,
It's ſelf's more ſeldom in than out.
It flutters like ſome night-blind batt,
Now here, now there, this way, now that.
Now it is one thing, then another,
And now and then, nor t'one, nor t'other.
Sometimes it's this, ſometimes it's that,
Sometimes it's this, and this, and that.
Sometimes it's either this, or that,
Sometimes 'tis neither this, nor that.
Now this, not t'other, anon it's either,
Then, by-and-by both, both and neither.
One while it looks like ſo, not no;
Another while like no, not ſo.
One way it ſeems, or ſo, or no,
Another way, nor no, nor ſo.
Some way it ſhews both ſo, and no,
So 'tis a mere endleſs no, and ſo.

Poſtſcript.

To write no more I long ſince did intend,
But none but God knows now when I ſhall end;
For ſtill I find, when I think all is done,
As much to write as when I firſt begun.

Jan. 1. 1686. Fra. Bugg.

Reader, I have tranſcribed the more of this former Book of mine, Intituled, *The Quakers detected, and their Errors confuted*, &c. by reaſon *George White-*

Whitehead, in his Book, ſtyled, *The Contentious Apoſtate*, &c. recites the firſt Point then under Conſideration, which was, *How I came to be a Member of their Society?* But the ſecond Point under Conſideration, which was, *How I came to ſee and perceive their Apoſtacy, and leave them?* And the third Point under Conſideration, which was, *How, and by what means I came to have ſatisfaction in going to the Publick? I* ſay, theſe two laſt Points *G. W.* takes no notice of: For *I* having in the firſt Point acknowledged what *I* then apprehended, he repreſents it, as if *I* was of the ſame Judgment when *I* went to the Publick; for if that be not his intent, he ſpeaks in the Air, and to no purpoſe: Now if *I* at the time of my going to Church, was in the belief that the *Quakers* were in the true Faith, true Worſhip, ſpiritual Teſtimony attended with that Simplicity, *&c.* which *I* in 86. thought them to be in, as *I* did in 1660, *&c.*

Then I grant I had gone ſelf-condemned, becauſe I had acted contrary to my belief: But to anſwer that, ſo long as I had thoſe thoughts, I kept to them; nay longer: But when I went to the publick, that part of my Book now recited, ſhews my mind ſufficiently, and my judgment concerning them; to which I refer the Reader.

Obj. *Well, but ſtill* George *ſeems to object, that I did once own them to have been the true Church, and therefore to leave them is* SELF-CONDEMNED APOSTACY.

Anſw. I marvel *G. W.* ſhould think that to be Apoſtacy; for if that be ſound Arguing, then I will prove moſt of the Ancient Quakers ſelf condemned Apoſtates; ſince they have ſeparated from the Church of *England*, or ſome other Proteſtant Churches, which they once owned to be a true Church: And to confirm this my opinion and judgment, I will produce a good Author in my Eſteem (whatever he be in *G. W.*'s) and that is Archbiſhop *Cranmer*, that Innocent Martyr whoſe life is worthy to be had in Imitation by all *Engliſh* Proteſtants, for he was the principal Inſtrument under *GOD* and the King, that threw off the Popes yoke of Supremacy, *&c.* Well, let us hear what he ſays, *In the beginning the Church of* Rome *taught a pure and ſound Doctrine —— But after the Church of* Rome *fell into a new Doctrine of Tranſubſtantiation —— I marvel that any man would allow it; if they knew what it is: But whatſoever they bear the people in hand, that which they write in their Books have neither truth nor comfort.* Now *George*, was this Martyr a ſelf-condemned Apoſtate? let me have your opinion in your next; He ſaid as much in commendation of the *Roman* Church, as I ever ſaid of yours; and by the way, I believe upon better grounds: For I muſt tell you, I am not of the ſame mind I was in, in 1686. concerning you in the beginning, ſince I have of late examined your ancient Errors, and obſerved the conſequences of them; but of that more anon: I ſay was this Arch-biſhop an Apoſtate, for that he owns ſhe was once a true Church? And yet he ſeparated from her, and

Foxes Acts and Mon. p. 1488.

ſays

ſays there is neither *truth nor comfort in their Books:* though perhaps ſhe pretended, like her youngeſt Daughter, that ſhe gave forth her Papers and Printed Books, from the eternal, and immediate Spirit of *GOD*; and that they were of greater Authority than the Scriptures: yet you hear Dr. *Cranmers* opinion, *that there is neither truth nor comfort in their Books:* And I am of the ſame opinion concerning moſt of yours; and do as much marvel that the people will allow your Books, many of them at leaſt, which you pretend to be of ſuch Authority, ſo immediately given forth by *GOD*'s holy Spirit; when they are filled much with nonſenſe, lyes, forgeries, falſe doctrine, blaſphemies; yea, I do as much wonder at your People, as this good Man did at the Papiſts, your Anceſtors, ſince the Papiſts could not be worſe: And if you will ſee the 460 and 461 Pages in the *Defence of the Apology of the Church of England*, you will find Biſhop *Jewel* of Archbiſhop *Cranmer*'s Judgment, *&c.*

See your 6 principle.

Defence of the Apology of the Church of *England*, p. 460, 461.

Obj. *But* G. W. *in his Book, ſtyled,* The Contentious Apoſtate, *&c.* p. 17. *argues a little learnedly,* viz. *But* Francis Bugg *is fallen, back-ſliden, and apoſtaliz'd from his Teſtimony which he bore amongſt the ſaid People,* THEREFORE HE *is the* APOSTATE, *and not* WE: *So that he cannot be right now, if he was right then: But if he ſays he is now of another judgment, then this is to condemn* F. B's *own teſtimony to the truth of our Doctrine and Converſation which he hath given ſince he turned to the Clergy and Church of* England.— *And I could not find that either* F. B. *or his Miniſter, could clear him of this Dilemma, if ever he was in the truth while he was among the People called Quakers, or in ſociety with them, he muſt be in the error now, in his turning back to the Prieſts and Church of* England.

Anſw. Come, *George,* I think it is eaſie to clear my ſelf from this Dilemma, and to eſcape your Snare; for tho I thought well of you in the beginning, yet you abuſe your Reader, to make him believe and think *I* thought ſo well of you in 86; No, far was ſuch a thing from me, as may very well be ſeen by what *I* have herein incerted of *THAT* Book which you boaſt ſo much of for my Teſtimony of you. *INDEED, I* muſt ſay, *I* had in 86. better thoughts of you, with reſpect to your beginning, than *I* now have; and if by reaſon of them good thoughts *I* had of you, *I* was in an Error, as if it will do you any good, *I* will tell you *I* was; yet this doth not render me an *Apoſtate*, for if ſo, you will make all the Martyrs and Proteſtants that had ever any good thnughts of the *Romiſh* Church *APOSTATES*, then you will be *Rome* indeed, and ſhe ought to give you the right hand of Fellowſhip. But *I* would hope you are not gotten ſo far as yet, tho *I* think you are marching on apace; for ſhe accounts all Apoſtates and Hereticks that are not of her Faith.

Viz. *The Quakers Detected, &c.*

And truly you do little less, in that you charge me to be *A SELF-CONDEMNED APOSTATE*: for that I gave my charitable opinion of you in the beginning. If you were not what you then pretended to be, as I now believe you were not, I was then the more mistaken, and in the greater Error, all this I grant. But who was in the fault, you or I? I am sure you ought to have been sincere, humble and meek, as *I* took you to be; and the fault was yours, if you were not so; and the more you make People believe you to be what in reality you are not, the more you will have to answer for. And if *I* was in an Error in taking you to be what you were not, even so was *Martin Luther*, who was a zealous Fryer, who said *, *If the Lord refused not to have Testimony given against his Doctrine, how much more I, that am but vile Corruption, and can do nothing but err*, &c. Here you see that if *I* was in an Error, a better Man than either *G. W.* or *F. B.* does not think himself too good to own he was in an Error. And that it may still appear that good Men have been mistaken, in and by the cunning crafty Papists, as much as *I* was in your fair Pretences, and smooth *DEMURE* Carriage, as if you could not hurt a Worm, when the poyson of Asps was under your Tongue. *I* will produce one Instance more, and then proceed to shew more Reasons why the forsaking you, is no Apostacy from the Christian Faith.

* Foxes *Acts and Monum.* p. 410.

I am (said *Hugh Latimer*, that laborious Preacher, and blessed Martyr) *Ignorant of things which I trust hereafter to know as I do now know things: In which I have been Ignorant heretofore*; Ever learn, and ever to be learned; *to profit with learning. I thought in times past that the Pope was Christs Vicar, had been Lord of all the World, as Christ is; so that if he should have deprived the King of his Crown it had been enough, for he could do no wrong—Now I think otherwise, and I thought in time past, that, and if I had been a Fryer in a Cowl, I could not have been damned, nor afraid of Death; and by occasion of the same, I have been minded many times to have been a Fryer. Namely, when I was sore sick and diseased, and now I abhor my superstitious Foolishness—— It were too long to tell you what blindness I have been in, and how long it were e're I could forsake such Folly, and thus far, Humble* Latimer.

Foxes *Acts and Monum.* p. 1325.

Humility indeed.

Come *G. W.* What do you think, was *Hugh Latimer* right, when he was amongst the Papists, or right when he gave this plain Testimony against them? You will say, he could not be right then, if right now; but if right now, he could not be right then. Now I will not say, but he was in an error in being so zealous for the Popish way; but yet thus far I will venture to go on the Martyr's side, that he was right in his intention, and in Sincerity, when he was thus deluded by the crafty Frier's carriage; but they being so subtile and crafty, that we see this worthy learned Preacher was carried away, *viz. with the Leaven of the Pharisees*; for possibly they said *THEE* and *THOU*, possibly they did not wear *LACE*, possibly they

pretended

pretended to preach *FREELY*, nnd pretended many fair things; but when *Hugh Latimer* once ſaw their Craft and Subtilty, and that there was nothing but Self-Ends, and Self-Righteouſneſs in the bottom, then he ſoon left them: But for his pains, they called him *Heretick*, and *Self condemned Apoſtate, Contentious Apoſtate.* And had this young Harlot power, *I* have reaſon to expect the ſame Fate.

Come *G. W.* and the reſt of your infallible Tribe, who pretend you have a Spirit given to you *beyond* all the Foreſathers; indeed if you had ſaid *contrary* to all the Foreſathers, you had ſpoken truth to purpoſe; for here you may ſee the bleſſed Martyrs, Men of Parts, of Learning, of Sincerity, Integrity, and ſuch Chriſtian Courage, as the flames of Fire, nor all the Taunts, Reproaches, and Slanders of your Predeceſſors were able to caſt or inflict upon them, could not daunt nor diſcourage them; yet ſuch was their Humility, that they acknowledged themſelves ignorant of ſome things which in time they did hope and truſt to know, and modeſtly ſaid they did (they truſt) know ſome things which formerly they were altogether ignorant of; yea, that they once had as erronious opinion of the *Pope*, as *John Blackling*, *Joſiah Coale*, *Solomon Eccles*, *John Audland*, and their Brethren, had of *George Fox*. But you ſee their humble acknowledgment of their ſuperſtitious opinion, and that it was a long time ere they could forſake ſuch Folly. But tho *Joſiah Coals*, &c. Letters to *G. Fox*, be not only Superſtitious, but Blaſphemous, and Idolatrous, yet you excuſe, juſtify, and ſay well done to ſuch Abominations. You may alſo ſee, that tho theſe bleſſed Martyrs confeſſed that the *Papiſts* once taught ſound and pure Doctrine, and doubtleſs did then commend their Practice, Converſation and Deportment, and accounted ſuch Doctrine ſo taught, a diſpenſation of the love of *GOD* to Mankind; yet when they ſaw that they Apoſtatized from theſe things, and began to impoſe *Tranſubſtation*, and other Novelties, as *GOD's* Ordinances, you ſee they then forſook them, left them. And not only ſo, but did hear a full and ample Teſtimony againſt their Pride, their Haughtineſs, their infallible Pretentions, their grand Errors, and deep Hypocriſies; not always picking at the Rine, but ſtriking at the Root, until at laſt, what by diſputing, what by writing, what by printing, and with *GOD's* bleſſing upon their endeavours, the Pope's Authority in *England* quite expired. But oh what ſad Bawling the Pope and his Cardinals, Prieſts and Fryers, Jeſuits and Nuns, and all your Kindred made againſt *Luther*, *Barns*, *Jeron* of *Prague*, *John Huſs*, *Philip Melanchthon*, and the reſt of that noble, bleſſed, and for ever renowned Army, calling them *Apoſtates*, *Self condemned Apoſtates*, *apparent Apoſtates*, *manifeſt Apoſtates*, *contentious Apoſtates*, &c. And having then the Law of their ſide, (which I thank *GOD* you have not) burnt many of them. Thus *I* hope you may ſee a lively Figure of your ſelves, and alſo that as *I* have acquitted my ſelf of that Dilemma which you dreamed you had caſt me into, *I* have left you with your Kindred in that Dilemma, which nothing but Repentance and Amendment will deliver you from, which *GOD* of his mercy grant you may.

See their 10th Principle.

Chap.

CHAP. III.

Shews a third Reaſon, why forſaking the Quakers, *is no Apoſtacy from the Chriſtian Faith.*

FOR it is plain, That they deny *Chriſt Jeſus, who was born of the Virgin* Mary, *who ſuffer'd without the gates of* Jeruſalem, *and roſe again, and aſcended up into Heaven, and there ſits at the Right Hand of GOD, making Interceſſion for us.* And ſince they err in this fundamental Article of the Chriſtian Faith, and that againſt the Teſtimony of Men and Angels, Holy Scripture, and the concurrent Teſtimony of the Prophets, Apoſtles, Martyrs and Confeſſors, from the beginning; I, upon that foot, and upon that bottom, account it no Apoſtacy to forſake ſuch a People who themſelves have ſo apparently erred from the Faith. And that they have ſo erred, ſee their 3d Principle, and that it is againſt Scripture, and the Angel's Teſtimony, read *Luke* 2. 10, 11, 16, 20. *Then the Angel ſaid unto them be not afraid, for behold I bring you tydings of great joy, that ſhall be to all the people*; that is, *that unto you is born this day in the city of* David *a SAVIOUR, which is CHRIST the LORD.* Now as *HE* was *GOD* from all Eternity, *HE* was not born of the Virgin, did not hunger, was not cold, did not dye, was not ſpit upon, was not ſmote with the palms of their hands: But as he was *God-Man*, the Man *Chriſt Jeſus*, who was born of the Virgin, according to that heavenly Teſtimony of the bleſſed Angels, *Luke* 2. he was the *SAVIOUR, CHRIST, THE LORD*; which, you ſay, was but a *Garment*, *a Vail*, *a Veſſel*, *WHICH YOU CAN NEVER CALL CHRIST**. Nay, it is ſaid in plain words by *George Fox*, viz. *Chriſt is the ſubſtance of all Figures, and his FLESH is a FIGURE*†. This is, *I* confeſs, an uncouth Saying, but *I* will unriddle their meaning, *viz. CHRIST*, as *HE* is the Light, they own *HIM*; but as to *HIS* Fleſh, that is only a *Figure*, a *Garment*, ſomething or other which People do love, and ſpeak well of; but as for *George Fox*, and the Heads that know what they ſay, the *Fleſh* is of little value; and to con-

From their 3d Principle.

Search theſe Scriptures, *viz.* Mat. 13. 16, 17. Luk. 10. 23, 24. cap. 1. 42, 45, 68, 69, 70. cap. 2. 20, to 39. Mat. 2. 1, to 12. Mat. 21. 5, to 17. Mat. 11. 1. to 18. Luk. 19. 29. Pſal. 72. 15, 17. Zach. 9. 9.

Search theſe Scriptures, and abundance more to confirm this.

Luk. 2. 10, 11, 16, 20. Mat. 2. 25. Acts 18. 5. Rom. 14. 9. 1 Cor. 15. 3. John 11. 35.

* Queſtion to the Profeſſors, *p.* 33.

† *Saul's* Errand, *&c.* p. 14.

confirm this my opinion, ſee *Iſaack Peningtons* one of their moſt learned, and knowing Writers (whoſe works they have taken care to reprint in *Folio*) who ſaith thus, *viz.*

A Queſtion to the Profeſſors, *p.* 33.

'*Now the Scriptures does expreſly diſtinguiſh between* CHRIST *and the* 'GARMENT *he wore; between* HIM *that* CAME, *and the* BODY 'in which he CAME; *between the* SUBSTANCE *which was* VAILED 'and the VAIL *which* VAILED *it — There is plainly* HE, *and the* 'Body *in which* HE *came; there was the* outward Veſſel, *and the* inward 'Life. *This we,* certainly know, and can never 'call the bodily Garment Chriſt. So that 'tis plain, according to this their Doctrine, the Angels meſſage was only of a Garment that was born; it's true, it's allowed to be a bodily Garment, a Vail, a Figure, *&c.* which they can never call Chriſt; and if they can never call him that was born of the Virgin *Mary* Chriſt, the conſequence unavoidably follows, that they can never own him to be Chriſt, the Saviour of the World. And to confirm this my ſenſe of their principle, to all the People called Quakers, I will yet add two Reaſons more, *viz.*

The Quakers who are certain and infallible in this, are of a contrary Spirit to all the Forefathers, Prophets, Apoſtles, and Chriſtian Profeſſors to this day, See Luk. 2. 10, 11. Zach. 9. 9. 10. & 11 Cap. v. 12, 13. Math. 2. 6. Micah. 5. 2. Pſal. 2. 7. & 16. 10. Acts 2. 22, 23, 36. & 3. 13. & 4. 10. and 10. 43.

Firſt, In that they never in their publick meetings, for worſhip of God, nor yet in their Families, make confeſſion of their ſins to God; asking pardon for *Chriſt Jeſus* ſake. This is one reaſon to confirm their Diſciples that their Leaders deny Chriſt Jeſus, who was born of the Virgin, to be both Lord and Chriſt.

Secondly, In all their books you never yet found, that ever they confeſſed their Sins, and asked Pardon for Chriſt's ſake; whereby it is manifeſt, that as thereby they deny Chriſt as aforeſaid, ſo they render themſelves of a ſingular Spirit to all the Prophets, Apoſtles, Saints, Martyrs, and Confeſſors ſince the world ſtood; as may be ſeen by the Scriptures in the Margin beginning, with *Moſes Pſal.* 90. to the very Martyrs. Yea, ſo ſingular that without the breach of Charity I may conclude; that inſtead of having a Spirit given to them beyond all the Forefathers, ſo as to know who are Saints, who are Devils, and who are Apoſtates; as they have vainly boaſted. They have a Spirit *contrary* to the Prophets, *contrary* to the Apoſtles, *contrary* to the Ancient Fathers, and *contrary* to the Spirit, Faith and Principle of the bleſſed Martyrs; but ſuch hath been the art of theſe Deluders, that as they have undervalued *Chriſt*, calling him *a Garment, a Vail, a Figure,* &c. So have they undervalued the Holy Scriptures, by calling them *Carnal, Death, Duſt, the Serpents Food,* and the like Antichriſtian names, as anon I ſhall ſhew; ſo that it will be hard to perſwade

Pſal. 51. 2, 3. Pſal. 90. Job 7. 20. Lam. 3. 41, 42. Iſa. 64. 6. Dan. 4. 9. to the end. 1 John 1. 8. 1 Tim. 1. 15. Rom. 7.

wade their Diſciples to read the Scriptures cited: And if they do, yet not to yield them that Authority, which *G. W.* gives to their ſpeaking by the Spirit who ſays *That which is ſpoken from the Spirit of Truth in any, is of as great Aurity as the Scriptures and Chapters are, and greater*, &c. See *Apoll. p.* 49.

Oh the conſequence of this monſtrous opinion! if *HE* that was born, *&c.* be not *the Chriſt*, but a *Garment*, a *Vail*, a *Figure*, *&c.* Then why did not the Prophets foretell, that a Virgin ſhould conceive, and bring forth a Garment. That a Virgin ſhould conceive, and bring forth a Vail, a Figure, *&c.* Oh monſtrous! So that its no marvel that you do not pray in the Name of *Chriſt*, beg pardon in the Name of Chriſt ſince you own Him only as a Garment which waxeth old, or as a Figure, *&c.*

Object. But perhaps ſome of your own People may ſay, is it indeed ſuch a Chriſtian duty to make Confeſſion of our Sins to God, and to beg Pardon for Jeſus Chriſts ſake. If we indeed believed it a duty, we would (notwithſtanding the practice of our Teachers, who we know does not) practice the ſame, *&c.*

Anſwer. I hope then there is ſome ſuch *Bereans* ſtill left (how thin ſoever they be) amongſt you; and for their ſakes, in my book. *The Quakers detected, and their Errors confuted*, &c. I laid down many precepts, to which I refer you, as alſo to the Scriptures in the Margin; and if you read the Scriptures, you ſhall not read one book from *Geneſis* to the *Revelations*, but you ſhall find ſome precept which may ſtrengthen you in this your duty.

And that I may not leave this point without warrantable proof, I will add to the Teſtimony of the Prophets, and Practice of the Apoſtles, and the Precept of Chriſt, who has taught his Diſciples (and in them all that follow them, in the ſame Faith) to ſay, *Forgive us our Sins*, &c. The Practice and Judgment of the bleſſed Martyrs; who unanimouſly, as a Cloud of Witneſſes, concur with the Judgment, and Practice of the primitive Chriſtians; And againſt the ſingular opinion, and ſingular practice of your Miniſters: who though they pretend, and make you believe, they have a Spirit *beyond all the Forefathers*, it is indeed, being rightly interpreted, a Spirit *contrary* to all the Forefathers of the Chriſtian Race.

Firſt then, hear Dr. *Robert Barnes*, viz. *The whole Church prayeth*, LORD *forgive us our Sins; wherefore ſhe hath ſpots and wrincles: But by acknowledging them (through the Merits of Chriſt) her Wrincles be ſcratched out*, &c.

See his works, p. 254.

Next hear what *Martin Luther* ſays, touching this particular duty, *viz. But thou wilt ſay the Church is Holy, the Fathers are Holy; it is true notwithſtanding, albeit the Church is Holy, yet, is ſhe compelled to pray, Forgive us our Treſpaſſes; ſo tho the Fathers are Holy, yet are they ſaved through the Forgiveneſs of ſins.*

See his Commentary upon Gall. p. 36.

Theſe two have given joint Teſtimony, that 'tis the Churches Duty; nay, ſhe is compelled to confeſs, and beg pardon of her Sins.

I come

I come next to holy *Bradfords* practice, that humble and conſtant Martyr of Jeſus Chriſt, in his Epiſtle to his *London* Friends, which for the excellency of it I could willingly have recited the whole, but brevity forces only an Abridgment, *viz. To all that profeſs the Goſpel, and true Doctrine, of our Lord and Saviour Jeſus Chriſt, in the City of* London, John Bradford *an unworthy Servant of the* LORD— *But with* THEE *is Mercifulneſs that thou mighſt be worſhipped. Oh then be mercyful unto us, that we might truly worſhip* THEE; *help us for the Glory of thy Name, be merciful unto our Sins for they are great: Oh heal us, and help us for thine Honour: let not the wicked people ſay, where is their GOD? On this ſort, my right dearly beloved, letus heartily bewail our Sins, repent us of our former evil Life, and heartily and earneſtly purpoſe to amend our Lives in all things; continually watch in Prayer, diligently and reverently attend, hear, and read the Holy Scriptures.*

Fox's Acts & Monuments, p. 1176, 1177.

By which you may perceive, Firſt, This holy mans humility acknowledgeth himſelf unworthy, &c. Secondly, His acknowledging his Sins. Thirdly, That he begged pardon for *His* Mercy ſake. Fourthly, His holy Reſolution, and heavenly Exhortation.

The like is not to be found in any of the Quakers former books.

And now to finiſh this Chapter, I ſhall conclude in the words of Dr. *Barnes*, whoſe Faith in Chriſt does as much differ from the Faith of, and Principles of the Quakers, as Light from Darkneſs. For in *Him* which they call a *bodily Garment*, and which they ſay *they can never own to be Chriſt*, did this bleſſed Martyr at the Flames confeſs to be his *LORD* and *Saviour*; alſo his practice of asking Pardon of Sin, is directly contrary to their practice, pray hear him.

See their 3d. and 4th. Principle in the firſt Chapter.

Dr. *R. Barnes* his proteſtation which he made at the Stake, concerning his Faith in Chriſt Jeſus.

Acts and Monuments. p. 610.

I am (ſaid he) *come hither to be burned as an Heretick, and you ſhall hear my Belief, whereby you ſhall perceive what erronious opinions I hold; and now hearken to my Faith, I believe in the Holy and Bleſſed Trinity,* that created and made all the world. I believe that without mans will or power Chriſt Jeſus was conceived by the Holy Ghoſt, and took Fleſh of the Bleſſed Virgin* Mary. *That he ſuffered Thirſt, Hunger, Cold,† and other Paſſions of our bodies, Sin excepted; according to the ſaying of St.* Peter. *I belive that this his Death and Paſſion was the ſufficient Ranſom for the Sins of all the world.* And I believe that thorow his Death he overcame Sin, Death,*

* I have often marvelled why the Quaker would not own the word Trinity, but now I do not, ſince they deny the 3d. Perſon.

† Which he could not do as he was God, but as he was man, *viz.* the man Chriſt Jeſus.

* Then ſurely he was more than a Garment, or Vail, or Figure; and the Quakers ſaying, they can never own this bodily Garment to be Chriſt (as their phraſe is) tis as much as if they had ſaid, they do not own the Chriſt of GOD.

and Hell: And that there is no other satisfaction unto the Father, but His Death *and* Passion only. *And that no works of man did deserve any thing of GOD, but only Christs Passion touching our justification. For I know* (said this Humble Martyr) *that the best works that ever I did is impure and unperfect.* † *And with this he cast abroad his Hands, and prayed to GOD for Christ's sake to forgive him his Sins, as saith the Historian.*

Mind this ye Pharisees, who think to be saved by your own deservings, as all do, who do not own Christ to be their Saviour.

† Read your books, observe your Ministers, see if their Spirit be not *contrary* to all the Forefathers.

Thus gentle Reader have I shewed that the Doctrine, Principles, Faith, and Practice of the Quakers, is *contrary* to the Doctrine, Principles, Faith, and Practice of the Apostles, Primitive Christians, Saints, Martyrs, and Holy Confessors of the Catholick Faith from *Moses* to this day; both concerning the Humanity of Christ, and praying and confessing our Sins to God, and begging Pardon for Christs sake, which is another reason, and a good one too, why the forsaking the Quakers is no Apostacy from the Christian Faith, *&c.*

CHAP. IV.

Sheweth that the forsaking the Quakers, *is no Apostacy from the Articles of the Christian Faith.*

I Am now come to shew what they mean, when they talk of Christ being in them, as by their books are manifest; and if they will not own their books, which they have said are given forth by the immediate and eternal Spirit of *GOD*, then let them first condemn the books of *Geo. Fox*, *If. Pennington*, and most of their eminent Writers; and declare themselves fully that they are of another mind, and that they own Christ according to the Angels Testimony, and the Apostles and Martyrs Testimony; or else we shall conclude they are as erroneous as their books set forth, *&c.*

Pray hear *If. Penington*, in his book stiled, *Quest. to the Professors*, &c. p. 27. *viz. The Name Christ belongs to the whole Body, as well as to the HEAD, and to every Member of the Body: The Name is not given to the VESSEL, but to the NATURE to the Heavenly TREASURE to that which is of Him in the Vessel*, &c.

Now Reader mark what the consequence of this blasphemous Doctrine is, which says, that the Name *CHRIST* belongs to every Believer, as well and as amply as to *CHRIST* the Head, who is *GOD* blessed for evermore.

Here

Here you ſee the Conſequence, firſt of their not owning *HIM* that was born of the Virgin *Mary*, to be the *Chriſt*, (for if they cannot call *HIM* ſo, they cannot own *HIM* to be ſo, *&c.*) but only a *Figure*, a *Vail*, a *Veſſel*, a *Garment*, *&c.* ſee *p.* 33. And 2dly, in aſſuming to themſelves the Name, in that *Chriſt* the heavenly Nature is in them. Thus have they magniſied themſelves equal with *Chriſt*; and I will prove that they thus mean, by the very words of their great Apoſtle *G. Fox*, in their Book, Intituled, *Saul's Errand to* Damaſcus, *&c.* p. 8. *viz. HE THAT HATH THE SAME SPIRIT WHICH RAISED UP JESUS CHRIST, IS EQUAL WITH GOD.*

See your 2d and 3d Principle in the firſt Chapter of this Treatiſe, *&c.*

Saul's Errand, *p.* 8.

Now then if it be ſo? as ſo they do believe it to be; for firſt they ſay, they have the eternal, infallible Spirit of *GOD* in them, from which they ſpeak, write, act, give forth their Orders for Womens Meetings*, *&c.* Then I do demand what hinders them from deſerving the Name *Chriſt*, as well as *HE* that was born of the Virgin, that ſuffered cold hunger, was ſmote with the palms of their hands, *&c.* ſince they cannot call him *Chriſt*? I ſay, if they have the ſame Spirit, the ſame Treaſure in them, which raiſed up *Jeſus Chriſt*, and are thereby *equal with GOD* as they ſay they are. What hinders, but that we may have as many Chriſts, as Quakers? at leaſt, as many as the Quakers have Preachers: For ſome of their Hearers, I do believe, are more modeſt, than to entertain theſe *Luciferian* thoughts, tho' indeed they do not know how far they are Baptized into this erroneous and pernicious Principle, *&c.*

* See my Book *de Chr. Lib.* &c. from p. 36. to 72. where your whole Authority for your Womens Meeting is ſet down, and their Original, and all from *G. Fox*, and your yearly Meetings ſole Authority, and not one verſe of Scripture brought, to ſtrengthen their Riſe, Foundation, and ſetting up, *&c.*

Indeed *John Fiddyman* (a Quaker) did deny to have any other Spirit than what Chriſtians own in common; and, to give him his due, refuſed to own *G. Fox*'s Books, and I hope more will follow, as they come to ſee their Errors, *&c.*

And as I have by the 2d *Chapter* proved, That they deny *Chriſt*, and undervalue his Death and Suffering, ſo have I in the beginning of this *Chapter* proved, That they account the Name *Chriſt* do's belong to every believing Quaker; then by magnifying themſelves, under pretence of *Chriſt* being in them in that degree they pretend to, that they claim *Equality* with——Oh Dreadful!

In the next place I am come to ſhew how they extol their own Writings, and how they have thrown Contempt upon the Scriptures, and that alſo out of their own Books, which is a Conſequence of the forementioned Errors.

First, 'They say they have a Spirit given to them beyond all the Forefathers d 'and they know who are Saints, who are Devils, an 'who are Apostates, without speaking ever a word, &c. (which none but GOD, and such as are equal to HIM, can do, &c.)

See their first Principle the Mother of the rest, &c.

Secondly, 'None need to give them Discerning or Judgment, they being by 'Christ always, and at all times, and on all occasions, therewith infallibly furnished.

Thirdly, '(a) He that hath the same Spirit 'which raised up Jesus CHRIST, is equal with 'GOD.

(a) Saul's Errand, pag. 8.

Fourthly, 'The (b) Quakers knew their Election before the World began.

(b) G. Fox to the King and Parliament, pag. 18.

Fifthly, 'We (say the Quakers) are elected to 'Salvation; we have the Witness in us, Praises be to 'the glorious LORD GOD for ever, who hath 'elected and chosen us before the foundation of the 'World.

Truth's Defence, p. 92.

'The Quakers are in the Truth, and none but they.

Quakers Challenge, p. 3.

'You might as well have condemned the Scriptures 'to the Fire, as our Books and Queries; for our giv- 'ing forth Papers and printed Books, it is from the 'immediate eternal Spirit of GOD.

Truth's Defence, pag. 2, 104.

'All teaching by Christ, is to bring to perfection even 'to the measure, stature, and fulness of Christ; 'this the Scripture witnesses, and I witness this Scri- 'pture fulfilled in me G. F.

A brief Discovery of the threefold Estate of Antichrist, p. 15.

The aforesaid Assertions, Positions and Tenents, being so erronious, blasphemous, and pernicious to the Christian Religion, I think them so obvious, that they need not any further Remark at present.

I come next to shew, what Slight and Contempt they have cast on the Scriptures, in order to invalidate their Certainty and Authority, and therein to shew *G. W.* how they value their unwrit Traditions above the Scriptures, both in words as well as in practice, as I shall shew anon; for I am not picking at the Rine now, but plucking at the Root: And tho I must confess they are sturdy Oaks, yet the Ax that is laid will level them, unless they repent, *which I pray GOD they may, if it be his Will*, Amen.

First, 'That which is spoken from the Spirit of Truth in any, is of as great 'Authority as the Scriptures and Chapters are, and 'greater. By G. Whitehead in his Serious Apo- 'logy, p. 49.

Serious Apology, page 49.

Secondly, 'That which is written is the Letter, 'which is Death, and killeth.

G. Whitehead's *Ishmael*, p. 10.

& Thirdly, 'The Scriptures are a declaration of the 'Word, the Husk.

Way to the Kingdom, p. 8.

Fourthly,

Fourthly, '*The Letter of the Scripture is carnal, and the Letter is Death, and killeth.*

Saul's Errand to *Damaſcus* p. 7.

In one of their Books* they thus query, *viz.* '*Whether the firſt Penman of the Scriptures was* 'Moſes, *or* Hermes? *Or whether both theſe, or not one? Or whether there are not many words contained in the Scriptures which were not ſpoken by Inſpiration of the Holy Spirit? Whether ſome words were not ſpoken by the grand Impoſture, ſome by wicked Men, ſome by wiſe Men ill applied, ſome by good Men ill expreſſed, ſome by falſe Prophets, and yet true; ſome by true Prophets, and yet falſe?*

* The Quakers Refuge fix'd on the Rock of Ages, p. 17.

Now, *Reader*, ſetting aſide the Contempt *George Fox*, *George Whitehead*, and others, anciently threw upon the Scriptures, as *Carnal*, *Duſt*, the *Serpent's Meat*, *Huſk*; not of that Authority with what is ſaid to be ſpoken from the Spirit of Truth, and the like. I ſay, ſetting aſide, *THAT* what can be the natural Tendency of theſe Queries, but to prejudice the weak *Readers* againſt the Authority of the Scriptures; eſpecially ſuch who take Examples of them, in that they never read a *Chapter* in their Meetings for the Worſhip of *GOD*. If what the true Prophets ſpake, be *FALSE*? If what good Men ſpake, be *ILL EXPRESSED*? If what wiſe Men ſpake, be *ILL APPLIED*? Then what is there left, beſides what was ſpoken by true Prophets, good Men, and wiſe Men? If there be any, as you ſeem to ſuggeſt, that 'tis ſpoken by the grand Impoſtor, and by wicked Men, and falſe Prophets, *&c.* And if there be ſome little left that was ſpoken by true Prophets, and is true; ſome by good Men well expreſſed, ſome by wiſe Men rightly applied: Yet you not having made any diſtinction, who ſhall know what is true, from that which is falſe; that which is well expreſſed, and rightly applied, from the contrary, ſince you have left theſe three wretched Queſtions unreſolved, and the Scriptures doubtful, ambiguous, and uncertain, robbing them of that Authority which *GOD's* People from Age to Age have juſtly attributed to them. As for the five Books of *Moſes*, who wrote them, *Moſes*, or *Hermes*, is now put into the world as a Queſtion? Yea, whether either or neither be the Author of thoſe Books? Yea, theſe very Writings of *Moſes*, which I never heard queſtion'd before, are now propoſed, whether *Moſes* or *Hermes* be the Author of them? Now if *Moſes* and *Hermes* be all one, then why is the Query put, unleſs you would have *Moſes* to be *Hermes*, and not *Hermes* to be *Moſes*? And ſo *Moſes* being loſt, and *Hermes* only a Philoſopher in *Egypt* being found, the Books going under the Name of *Moſes's*, ſhall be loſt alſo. If this was not your mind, why do you fill the world with ſuch Atheiſtical Queries, *&c.*? *Chriſt* himſelf often quoted the Writings of *Moſes**, and ſo did the Apoſtles. I never, till now, took ſo much notice of this your wretched Deſign, to bring the Scriptures into Contempt, that ſo you might exalt your own unwritten Traditions; and therefore there is Reaſon enough in this to ſhew, *that forſaking the Quakers, is no Apoſtacy from the Chriſtian Faith.*

* See Mark 12. 16. Luke 16. 29. Luke 24. 27. Acts 3. Luke 26. 27, 44.

Chap.

CHAP. V.

Shews that the Forſaking the Quakers, *is no Apoſtacy from the Articles of the Chriſtian Faith.*

IN my Book, *One Blow more at* NEW ROME, *&c.* I gave ſix Reaſons why I compared the Quakers to *New Rome*, *Rome's Siſter*, &c. Amongſt which one was, That they value their unwritten Traditions above the Scriptures, five of thoſe ſix *G. W.* never touches: But that of their valuing their unwrit Traditions above the Scriptures, he ſays, is a Lye, without giving any one Demonſtration, *&c.*

And therefore to juſtifie my Charge, *That you valute your unwrit Traditions above the Scriptures*, I prove thus: Firſt, it never was from firſt to laſt your practice to read any one Chapter of the Bible, nor any one Epiſtle of *Paul*, *Peter*, or any of the Apoſtles in your Meetings for Worſhip of *GOD*; when as you have read the Epiſtles of *Robert Sandyland*, *Samuel Cater*, *William Penn*, *George Whitehead*, and *Stephen Criſp*, with as much Attention and Devotion as the Papiſts do their Legends; and this, with what is writ in Chap. IV. is ſufficient to prove the Point: for I take all which is written in oppoſition to, or in competition with the Scriptures, to be unwritten Traditions.

Now if I can make it firſt appear, that it is a principle of the Papiſts not to read the Scriptures in their Churches. And ſecondly, That it was, and is the practice of Proteſtants, to read the Scriptures in their Churches and Aſſemblies, for the Worſhip of *GOD*; then I hope *Geo. Whitehead* will not blame me for calling them *New Rome*, who in almoſt every point follows their Example: And alſo I hope it will be a caution to many of the *Quakers*, to look about them, who ſhall find themſelves, led by their Teachers, into the very Road and High way to *Rome*, before ever they ſo much as thought of it, nay, that they are in her very Borders and Territories, when they thought all had been well, and that they had been as their Teachers tell them, and would make them believe; even in the Heights of *Sion*; in the Truth, and none but *THEY*; and that amongſt them *ONLY* is God known, elected before the world began; and the like.

Firſt, Then to ſhew that it was againſt the principles of the Papiſts, to read the Scriptures in their Churches.

Mr.

Mr. HARDING *againſt* JEWEL.

By the Inſtinct of Satan, ye have brought the People from Devotion, to careleſs Idleneſs; from ſpeaking to God with Hearts and Lips, to a ſpiritual Dumbneſs; from Prayers, to Chapters; from holy Think, (or ſilent meeting) *to unprofitable Hearing.* Defence of the Apol. of Ch. of *England*, p. 580.

Thus much from one of the ableſt, the Pope had to defend his Errors by; which the Reader may obſerve, that the Papiſts do account it a ſpiritual Dumbneſs, and a Device of Satan, and unprofitable to read the Chapters of the Bible in their Churches, and that it prevents their holy thinking; or, to ſpeak in their *Younger Siſters* Language, prevent their *ſilent Meetings*; the Parallel holds good.

Now let us hear what the Proteſtants, and ancient Fathers opinion were in that caſe; and the rather too, becauſe I am joined to a Church, which proclaim the reading the Scriptures, and perhaps, it may be one of their reaſons, and none of the leaſt neither, why they call me an Apoſtate; which is the ſecond thing I promiſed to ſpeak to, in order to ſhew, that the Quakers follow the ſteps of the Papiſts, but will not once caſt an Eye upon the Proteſtant Path in this particular. For though they will not in plain words, call the reading the Scriptures, for worſhip of God, *Advice of Satan*, *a ſpiritual Dumbneſs*, *unprofitable Hearing*; and the like. Yet they not reading one Chapter in 20 or 30 years together, in their Religious Aſſemblies (if ſo I may call them) their Practice ſays Amen to the principles of the Papiſts in that point; as well as beſpeak their averſneſs to the Way, Practice, and Manner of the ancient Fathers, Martyrs and Proteſtants, to this day. Now hear their ſayings, &c.

Secondly, *Origen* ſaith, *The Books of* (the old Teſtament which are called) *the ſtories of the Jews, were delivered by the Apoſtles, to be read in Churches.* Origen in Joſua Homil. 15.

Juſtinus Martyr ſaith, *Upon the Sunday the Chriſtian People, that dwell in Town or Country, meet together in one place; there the Epiſtles of the Apoſtles, or the Prophets Writings are pronounced unto us; afterwards he that is the Chief, or Miniſter, warneth and exhorteth all the reſt, that they will follow thoſe good things that they have heard read; THAT DONE, we riſe up all, and pray together.* Juſtinus Mart. Apolog. 2.

St. *Cyprian* ſaith, *The Reader findeth out the high and heavenly words, he readeth out the Goſpel of Chriſt, he is ſeen of the Brethren, he is heard with Joy of all the Brotherhood.* Cyprian lib. 2. Epiſt. 5.

In the Council of *Laodicea*, it is written thus. *Upon the Sabbath day it is convenient that the Goſpels, and other Scriptures be read.* Laodice concil Can. 16.

St. *Auguſtine* ſaith, *Ye heard when the Goſpel was read, if ye give ear to the reading, dearly beloved we have heard in the Leſſon that hath been read, &c.* Auguſt. in 50 Homil.

Ter-

Tertullian Apologitico lib. 2.

Tertullian ſaith, *We come together to the reading the Holy Scriptures, we feed our Faith with thoſe Heavenly Voices, we raiſe up our Affiance, we faſten our Hope.* ——*Where is the feeding of Faith that cometh by the open pronouncing, and reading of the Scriptures.*

Cryſoſtom in Acta Hom. 19.

St. *Chryſoſtom* ſaith. *The Miniſter, and common Miniſter ſtandeth up, and cryeth out with a loud voice, ſaying, keep ſilence, and give ear: After that the Reader begins the Propheſy of* Iſaiah, *&c.*

Iſidor. de Eccleſ. offic. l. 1 c. 10.

Iſidorus ſaith. *The Leſſon (in the Church) bringeth great profit to the Hearers; Therefore when ſinging is, let all ſing together, when prayer is, let all pray together; and when the Leſſon or Chapter is read, let ſilence be made, and let all hear together.*

Now *George*, I think I have made a full Reply, and ſet you in your proper places; and if you had medled with my other five reaſons, why I call you *New Rome*, you might have heard more from me: But ſince you thought it not for your Intereſt, as indeed it was not; unleſs Reaſon and Scripture back'd with the Authority of Antiquity might prevail upon you, then I ſhould think no Labour too much; as much as you account me your Adverſary. However by this time I hope you are ſatisfy'd, that forſaking the Quaker is no Apoſtate from the Chriſtian Faith.

CHAP. VI.

Shews that the forſaking the Quakers, *is no Apoſtacy from the Articles of the Chriſtian Faith.*

GGeorge *Whitehead*, in his *Cont. Apoſtate*, &c. *p.* 27. ſays. '*But where are* '*all required by Chriſt or his Apoſtles, to pray for* (*Kings and Queens*) *by* '*Names, or charged as Offenders, for not naming Per-*

The cont. Apoſtate, *&c.* p. 27.

'*ſons in our Prayers; may we not pray acceptably* '*unleſs we tell* GOD *the Name of thoſe we pray for*, &c.

Anſw. I only admoniſh you to pray for *King William* and *Queen Mary*, as heartily and zealouſly as you did for the late *King James*; but did not, men-

mention your addreſſing your ſelves too, and praying publickly for him whilſt he was ſeated on the Throne, as an evil, or irreligious practice as ſuch. For it is my Judgment that we ought to pray for *ALL KINGS* which *GOD* in his Providence ſets over us, without diſputing their Titles; whether they be Pagan, or Chriſtian; bad, or good; Hetrodox, or Orthodox; Perſecutor, or Protector; if you deny it, I am able to make it appear from the practice of many of Gods faithful Saints and Servants from *Abraham* downwards to this day, ſee the Scriptures in the Margin. But if you do not deny it, then I ask why do you not as publick, and heartily pray for King *William*, and Queen *Mary*, by Name; as you did for King *James* by Name; that in ſhort is the Queſtion? For you are a conſiderable People for number, and 'tis requiſite you ſhould be plain hearted, and declare your ſelves what you can do, or what you can not do in this point. That you did publickly pray for, and addreſs your ſelves to King *James*, I ſhall make appear by part of two of your Addreſſes (and the remainining four, for there were ſix Addreſſes preſented to him, during his ſhort Reign, *&c.* are of the ſame Nature,) *viz.*

Gen. 20. Gen. 47. 7, 10: Exod. 1. 6. to the end. Cap. 2. 23, 24, 25. Cap. 3. 7, 8. 9, 10. Acts 7. 18 to 35, Pſal. 90. 1. Joſephus Ant. l. 6. cap. 5. 67. 1 Sam. 8 22. cap. 9. 16, 17. cap. 15. 1. 9. 1 Tim. 2. 1, 2. 1 Chron. 28. 4. onwards. 1 Kings 18. 25. Jer. 33. 20. 21. Pſalm. 132. 11, 12, 13. 14. 2 Sam. 7. 25. Pſal. 72, 1, 2. 2 Sam. 16. 16. 2 Chr. 29. 18. on, Ezra 6. 3. to 14. Joſephus Antiq. l. 11 c. 4. Exod. 22. 26. 1 Pet. 2. 13. 14, Ezek. 19. 10.

The Humble Addreſs of the People called QUAKERS *to King* JAMES II.

'*WE cannot but with grateful hearts both admire, and acknowledge the Pro-*
'*vidence of God, that made the Kings Retiring into our Native Country* (i.e.
'Scotland in 1679) *give a happy Turn to his Affairs; to the defeating and diſ-*
'*appointing the deſigns of his Enemies. We do juſtly con-*
'*ceive OUR ſelves obliged, by a ſpecial Tye, to praiſe* Looking-glaſs, p. 11.
'*God for his Goodneſs, in carrying the King through,*
'*and over, all his Troubles; ſince by the ſame Providence, and at the ſame time*
'*by which the LORD began, in that more obſervable manner, to evidence his*
'*care of him: He made him the happy Inſtrument to deliver us from our troubles;*
'*ſo that the Proſperity of his Affairs, and our peaceable Fruition of the Exerciſe of*
'*our Conſciences, beareth the ſame Date.*

Dated, *June*, 1687.

Thus Reader you ſee that from *England* to *Scotland*, and from *Scotland* to *England*, they ſounded his Fame, in the Higheſt ſtrain of words, praying *GOD* for his Preſervation; and praiſing *GOD* for defeating his Enemies.

But alas! Has King *William* been without Enemies? Hath their been no Plotting againſt him? (I will not ſay by ſome of themſelves) No Contrivance, nor no Conſpiracies againſt his Royal Perſon? Yea, againſt the Kingdom, that they cannot afford one Prayer for his long Life; one Praiſe to God for his Deliverance. Hath not he granted all they can reaſonably deſire of him? I know they will be angry at me, for reminding them of theſe things; but why ſhould they be hid, that never hid any body? Why ſhould not they be diſcovered, and known to be really what they are; that for 30 years have made it their buſineſs, or a great part of it at leaſt, to render all ſorts of People as odious as they could, and what they really were not; and their end could be nothing but to exalt their own Horn, *&c.* But Providence hath ſo ordered it, that the ſame Pit they digged for others, they are juſtly fallen into themſelves; and are left, as Mr. *Baxter* ſays, in his *Penitential Confeſſion*, p. 63. 1691. viz. *A diſgraced broken Sect, as the Quakers be amongſt us now*, &c.

A broken Sect indeed, divided wholly in many places: One ſort ſhut up the Meeting-houſe againſt the other, divided in Cities and Towns; yea almoſt in every Village: The *Foxonian Government* is in many places quite thrown off, and in others weakening every day. Well but to return, ſee another of their Addreſſes. *viz.*

See *J. Hogs* book.

The Humble Addreſs of the People called QUAKERS, *to K.* James II. *from their Yearly meeting in* London. The 6th Day of *June*, 1688.

'WE the Kings loving and peaceable Subjects, from divers parts of his Dominions being met together in this City, after our uſual manner, to * inſpect the Affairs of our Chriſtian Society THROUGHOUT THE WORLD, think it our Duty humbly to repreſent to him, the bleſſed Effects the Liberty he has graciouſly granted his People, to worſhip God (according to their Conſciences) hath had, both on our Perſons and Eſtates. For as formerly we had ever long and ſorrowful Liſts brought to us, from almoſt all parts of his Territories, of Priſoners, and the ſpoil of Goods, by violent and ill men upon account of Conſcience. We bleſs God, and thank the King, the Goals are every where clear, except in caſes of Tythes, and the repair of Pariſh Churches; and ſome few about Oaths. And we do in all Humility lay before the King, to conſider the hardſhips our Friends are yet under, for Conſcience ſake; being in the one chiefly expoſed to the preſent anger of the Offended *Clergy, who have therefore lately impriſoned ſome of them, till Death: And in the other they are rendred very unprofitable to the publick and themſelves; both in reference to Freedoms in † Corporations, Probates of Wills

* Rather, Inſect.

* Oh! They knew how taking this would be, cunning Foxes.

† They thought this a good motive, that ſo their Voices, *&c.*

'*Wills, and Teſtaments, and Adminiſtrations; Anſwers in Chancery, and Exchequer; Tryals of our juſt Titles, and Debts; Proceeding in our Trade, at the Cuſtom houſe; ſerving the Office of Conſtable, &c. they are diſabled, and great Advantages taken againſt them, unleſs the King's favour do interpoſe: As we humbly hope he may relieve, ſo we confidently aſſure our ſelves, he will eaſe us what he can.*

'*Now ſince it hath pleaſed thee, O King, to renew to all thy Subjects, by thy laſt Declaration, thy gratious Aſſurance to perſue the Eſtabliſhment of this Chriſtian Liberty and Property, upon an* UNALTERABLE *Foundation; And in order to it, to hold a Parliament, in* November *next at furtheſt; we think our ſelves deeply ingaged to renew our Aſſurances of Fidelity and Affection, and with Gods help intend to do our parts *, for the effecting ſo bleſſed and glorious a work; that ſo it may be out of the power of any one Party to hurt another upon the account of Conſcience: And as we firmly believe that God will never deſert this juſt and Righteous cauſe of Liberty,* NOR THE KING *in maintaining of it; ſo we hope, by God's Grace, to let the World ſee, we can honeſtly and heartily appear for* LIBERTY of CONSCIENCE*, *and be inviolable true to our own Religion, whatever the Folly or Madneſs on that account may ſuggeſt to the contrary.*

* To Vote, &c.

*And yet at the ſame time, great Oppreſſors of it in your diſſenting Friends, but Hypocriſy will have its reward.

Thus Reader you ſee here is nothing wanting, but bended Knees; Here is in *ALL Humility*, in *ALL Fidelity*, with *ALL Affection*, yea, *ALL, ALL, ALL*: *All Prayers* for him, for *long Life*, for *proſperous Raign*; *Laud and Praiſe* in the *higheſt*, for his *deliverance*, for the *defeating* his *enemies*; yea, it would be too long to enumerate them, beſides Book after Book, in favour of the Government, and one Epiſtle after another, and printed Letters, firſt, ſecond and third, ſounding his fame throughout the World.

But ſince King *William* and Queen *Mary* came to the Crown (as in the Letter to the Quakers was well obſerved) *NO* Salutation, *NO* Meſſage, *NO* Prayer for, nor *NO* Addreſs to K. *W.* and Q. *M.* made Publick, *NO* Book writ in favour of him, *NO* In all Humility, *NO* In all Fidelity, *NO* In all Affection, *NO* Publick Prayers for his long and proſperous Reign, *NO* Laud and Praiſe that his enemies are defeated; here is all *NO, NO, NO, NO*: Tho, thanks be to GOD, he is now ſettled peaceably in his three Kingdoms: *COME* what can you ſay for your ſelves? Are you like thoſe 1 *Sam.* 10. 27. *The children of Belial, who ſaid, How ſhall this man ſave us? And they deſpiſed him, and brought him no preſents*, (no Prayers, no Addreſſes.) I know you have too much eſpouſed the *Romiſh* principles, ſome of which are, 1. *We muſt believe as the Church (i. e.* your Church) *believes.* 2. *That the* (your) *Church cannot err.* 3. *That ſhe hath power to bind and looſe.* 4. *And*

See your 12th principle.

that it is abominable Pride not to submit to her (i. e. *your*) *Judgment.* You may remember you have had many Favors by Their Majesties, particularly, *Liberty of Conscience established by Law*, which is one, and not the least; and yet having had three *Annual Meetings* in *London*, not one *Address*, *&c.*

Nay, worse than so. And as an aggravation of your Ingratitude, you made an *ORDER* for the calling in the Widow *Whitrow*'s Books, (she being formerly of your Society) which was writ but in favour of this Government, what Scripture had you for that? You say, that Christ and his Apostles did not require you to pray for Kings by *Name*; I say so too: But since you prayed for, and addressed your selves to King *James* by *Name*, why can you not as well pray for Their Majesties by *Name*? Well, but since you can bring the Scriptures to cover and excuse your not addressing, or praying for them by *Name*, where do you find any Text for calling in, and hindering the Sale of the Widow *Whitrow*'s Book aforesaid? That is the Question, which in your next you are desired to answer. And tho I hope you did not order it to be burned, as I am told, (and that by one of your own People too) that *George Whitehead* ordered my Books to be burnt throughout all his Dominion, I am sure therein he followed *Rome* exactly. The way is, first condemn the Man, then condemn his Books; but first burn the Man, then his Books. And sometimes, when she cannot help it, she do's otherwise, and so do you; you have first condemned me as a *Self-condemned Apostate*; next, my Books you have order'd to be burnt. But I have not as yet heard, that you have ordered a Stake to be prepared for me, I do thank *GOD* you cannot; 'tis an old saying, *'Tis good that curst Cows have short Horns.* You that burn my Books if you had power, which *GOD* grant you never may, I would not trust you to burn me. I tell you, what thoughts soever I had of you in 1686, I have worse thoughts of you now: And *G. W.* is one principal Man that hath raised these thoughts. First, By his defaming me, endeavouring to destroy my Reputation, according to the *Jesuits Morals*, and the *Papists* Practises to the *Martyrs* all along. Secondly, By charging me in divers things as a *great Criminal*, where his Conscience tells him *I am clear* *. And Thirdly, That instead of seeking Peace in the way of Peace, he acts as contrary thereto, as *light* is to *darkness*. And tho he writes three Books against me in nine Months time, yet he exposes me *the Contentious Person*. And thus he goes on, and says, *He neither consults Events, nor fears Effects.* And the People, his Disciples, love to have it so; if they did not, they would not suffer such a Make-bate, such a peevish, waspish Man, to sit and scribble one Book after another, and yet will not come forth to prove his Accusation, nor defend his Charge wherewith he and his Brethren stand charged. And now, by this my Book, I do hereby challenge four or six of their ablest Preachers to come forth, in the

* Particularly his second Charge in his last, where he finds no Cause.

the vindication of their Twelve Principles in the firſt Chapter if they can, giving me a months notice; and I will, *GOD* permitting, meet them in *Milden-Hall*, and prove them erroneous, and pernicious to the *Chriſtian Religion*. As alſo accept of the Three Charges exhibited by *George Whitehead* againſt me in his laſt Pamphlet, ſtyled, *The Contentious Apoſtate recharged, &c.* And this will be better, than everlaſtingly to print. And tho in 1682, you would take no notice of what is ſaid *de Chriſtiana Libertate*, p. 213. nor in the *Painted Harlot*, &c. *p.* 70, 71. Yet if you look therein, you may perceive my then Reſolution, in caſe you proceeded in that baſe and unworthy way in which *S. Cater* began, (tho indeed I always took *G. W.* to have a hand in that Book.) I ſay I was reſolved to ſpare no Arrow which might light on the skirts of this well-favour'd Harlot, tho I can ſay I have been ſlow; and if *I* could any way have prevailed with them in the leaſt to have acknowledged their Faults wherein they had done amiſs, it would have abated the edge of my Pen, which has been ſevere upon *G. W.* as his juſt Demerit, for his great Injuſtice, and baſe way of writing.

Thus, at preſent, *I* only refer him to his Grandfather's practice *Pope Leo* X.* and others, ſee *Fox*'s *Acts and Monuments*, p. 238, 416, 417, 483. But to return, *I* remember *George Fox* put forth 2434 Queries to all the Scholars and Doctors in *Europe* to anſwer, and bid them '*come out of their Holes, Dens, and lurking* '*places, into the Fields; we ſhall ſee* (ſaid *George*) *whether you can draw your* '*weapons*, &c. The ſaid Queſtions conſiſt chiefly in theſe and the like words, *viz.*

Fox's Acts and *Mon.* p. 238, 416, 417, 483.

Queſt. '*What is a Genetive Caſe? What is a Dative Caſe? What is a Par-* '*ticiple? What is a Dipthong? What is a Noun? Why are theſe Declined? And* '*why is the word called Declined? Who was the firſt Author of it? And by whom* '*it came? And why is the word called Adverb? And what is an Adverb? the* '*word itſelf, and where was its riſe, &c?* See for more of them in *Battering Rams*, &c. p. 18. This Book *G. F.* intituled, *A Primer for all the Doctors and Scholars in Europe*, printed 1659. And now what if I, for once, thruſt in a *Query* amongſt theſe, or at the end of them, (as *I* found it, the other day, in an untoward Book, intituled, *The Jacobites Catechiſm*, p. 5.) to *George Whitehead* *, who (about the time of the Execution of the Lord *Ruſſell*) preſented to King *Charles* the Second an Addreſs, crying out extremely againſt all *HELLISH PLOTS, AND TRAYTEROUS CONSPIRACIES*. The meaning was againſt the Lord *RUSSELL*, the Lord *Eſſex*, *Sidney*, *Corniſh*, *Bateman*, &c. The knotty *Query* is this that followeth, *&c.*

* He and three more, deliver'd this Addreſs at *Windſor* to King *Charles* the Second, wherein they ſhewed what they were for.

Query. '*What made the* Quakers *no more concerned for the loſs of theſe* '*brave Patriots of your Country*, Eſſex *and* Ruſſell, *&c. who loſt their Lives in* '*defence of your Country, and its Liberties*, &c? Come

Come, *George*, this is (as *I* said) a knotty Question, it will be difficult for you and *W. P.* to answer for all your subtilty and cunning, tho many observe you are much fill'd therewith as most of the Jesuitical Race. Well, *I* will not insist too much on this Point, lest you say *I* expose you. But why should you talk of Exposing, *I* only tell you your Duty? And are you so proud, having had the Rein, to propose Questions to Bishops, Ministers, Presbyterians, Anabaptists, and all sorts, calling them *Witches, Devils, Sots, Conjurers, Beasts, Tinkers, Molls, Lizards, Fiery Fighters, such as can defend their Religion with the Sword, to be turned into the Pit eternally, Blood-thirsty, Tyranical Projects*, &c. Now if *I* should call you so, then you might say *I* expose you; but *I* only tell you of your Duty, and remind you of the *Leaven of the Pharisees*, which is *Hypocrisy*.

See *Edw. B's* Works, *p.* 54, 55.
A just Rebuke to 21 Divines, *&c.*
The Way cast up, *&c.*
Saul's Errand, *&c.*
Truth's Defence, *&c.*
Plain and peaceable Advice, *&c.* Rusticus, *&c.*

CHAP. VII.

Shews that forsaking the Quakers, *is no Apostacy from the Articles of the Christian Faith.*

I AM now come to the Conference *I* had with *George Whitehead*, at the House of *Joshua Bangs* in *Milden-Hall* the 24th of *August* 1691. touching a certain Charge which *I* formerly exhibited against him at a Publick Meeting * at *Milden-Hall*, which he then declined to accept of, and to defend himself from, as well as to own himself Author of his Book, *Judgment Fixed*, &c.

* As in my Book, *One Blow*, &c. *p.* 2, 3.

My said Threefold Charge was this:

First, 'That George Whitehead *is a Deceiver of the People.*
2dly, 'That he is a *false Accuser of the Martyrs, charging their Doctrine to* 'be corrupt, *tending to practical Ranterism, sordid Ranterism*, &c.
3dly, 'That he is a *Favourer or an Excuser of such Principles and Practices as* 'border upon *Blasphemy and Idolatry.*

This was the Charge: The Spectators present, who heard what passed, were these, whose Names hereafter follow, *viz.*

PROTE-

PROTESTANTS,	QUAKERS,
Mr. *ROBERT RUSSELL,*	*SIMON BIRGIS,*
Mr. *THOMAS BRADBURY,*	*JAMES BIRGIS,*
Mr. *SAMUEL KNOWLES,*	*JOS. BANGS,*
Mr. *JOHN WALTER,*	*AMBROSE FRIEND,*
JOHN PAPWORTH,	*EDWARD DEEKES,*
PHILIP CRANNISS,	*BENJAMIN ANTROBUS;*
and others.	and others.

THE FIRST CHARGE,

THAT G. WHITEHEAD *IS A DECEIVER OF THE PEOPLE.*

G. W. *Come* Francis, *I come of the Defenſive part, thou art the Plaintiff, I expect proof of what thou chargeſt me with.*

F. B. Here is a Book, ſtyled, *Judgment Fixed:* Doſt thou own it *George?*

G. W. *That is not material, thy Charge is general, without any ſuch Condition.*

F. B. I grant all that: But did not *I* ſend you a Letter to meet you in *London,* to prove my Charge upon you, on Condition that you would own your Books; and ſince you have now ſent for me, *I* expect you ſhould perform the Condition propoſed.

G. W. *I did not ſend for thee; I only told thy Wife I was here, if thou hadſt any thing to ſay, thou mightſt come to me.*

[* *Joſ. Bangs,* or ſome others of his Friends.]

I * *heard* G. Whitehead *ſay ſo, and that thy coming was at thy own choice.*

[*Jo. Walter.*] But by your leave, Gentlemen, your ſo ſending to him, was an intimation of your deſire of his coming, or to what purpoſe did you ſend to him?

OBSERVATION.

Note, Reader, that I was ſurprized, not knowing that *G. W.* was in Town till Ten a Clock over Night, for I had ſent *G. W.* a Letter to be in *London* the 22d of *Auguſt,* and had ſent away my Books, in order to prove my Charge againſt him there. But he wrote me

me an Anſwer, that he could not wait upon me, but had a Journey appointed, but did not let me know it was to *Milden-Hall* where I dwelt, but came to Town the 23d day, when he might expect my being at *London*. But that day at Ten a Clock at Night I was told of his being there, ſo that I do believe 'tis as *G. W.* ſaid, he did not ſend for me. My coming was not pleaſant to him: And I have reaſon to think, that he would not have come there then, had he not thought I had been at *London*, according to my Letter. And ſo I had, only I remembred his Letter in Anſwer, which told me he had a Journey to go, ſo then I ſtay'd for ſome Neighbours.

G. W. *Well, I do own that Book* Judgment Fixed, *&c. The Errors of Preſs excepted.*

F. B. Then from thence, *I* thus prove you a Deceiver of the People; for whereas in the Introduction to that Book, you pretend that *GOD* laid a neceſſity upon you to write that Book, and that you was moved of *GOD* to write the ſame; and there you neither conſult Events, nor fear Effects, *&c.* And yet in the ſame Book you vindicate your Brother *Thomas Rudyard*, *Samuel Cater*'s Lawyer, ſee *p.* 219. [And in the ſaid Book, *p.* 19,20. you juſtifie Blaſphemous and Idolatrous Titles given to *G. Fox*, as anon will appear.] in a grand *Lye*; who, in vindication of his Client *Samuel Cater*, wrote, that *I* paid my Money voluntarily, before Diſtreſs was made of my Goods, when diſtrained for *Samuel Cater*'s Fine, which was a *Lye*. Now this being a *Lye*, and you juſtifying him in this *Lye*, this *GOD* never laid a neceſſity upon you to write, this *GOD* never did move you to write: For, ſaith the Scripture, *he that condemneth the Innocent, and acquitteth the Guilty, ar both an abomination to the LORD.* And you pretending that *GOD* moved you to this, [and many other *Lyes* in the ſaid Book] and the People believing you that you are thus moved, and that you cannot err, and that what you [who pretend your ſelves infallible] ſpeak or write, is of as great Authority as the *SCRIPTURES*, herein you deceive the People.

OBSERVATION.

That I did not pay my Money voluntarily before Diſtreſs, ſee a Certificate under the hands of Mr. *Maxey* and his Wife, who then lived at the Sign of the *White Hart*, to which Inn my Goods was carried, *&c.* viz.

'MEmorandum, *That we who ſubſcribe our Names, do teſtifie, that the Goods of* Francis Bugg, *which was Diſtrain'd for the Fine of* 15 l. 10 s. *by vertue of a Warrant from* Thomas Shelly *Eſq;* [*a Juſtice of Peace ſince deceaſed*, &c.] *was carried to the* White Hart *after Diſtrained, where I then dwelt, and was Conſtable: And afterwards the ſaid* Francis Bugg *came and paid down the Money, and took home his Goods again. This my Wife and I can teſtifie, witneſs our hands this 6th of* September, 1691.

Peter *and* Judith Maxey.

G. W. *I*

G. W. *I do not affirm that thou paid down thy* 15 l. *voluntarily: But I ſhewed* Thomas Rudyard *what thou ſaid, and reckoned a voluntary Payment, and thereupon I vindicated him againſt thee, he being at that time in better Repute with us: ſo 'tis no Poſition of mine, but a Suppoſition that I went upon.*

See *Painted Harlot*, &c. *p.* 8, 9, 10, 47, 48, 49.

F. B. Well, *George*, that will not hold, you have juſtified an arrant *Lye*, in favour of *Samuel Cater*, which was much to my damage. And the People believing you, and that in regard of your Pretence of being moved by the eternal Spirit of *GOD*, you in that Caſe, as well as in many others that *I* could mention, have deceived them; and unleſs you can clear your ſelf, the Charge ſtands over your head, and you are found guilty thereof, *&c.*

G. W. *I do ſtill ſay, that as to the Body of the Controverſie, God did lay a Neceſſity upon me to write that Book: But as to particular matters of Fact, I write as a Man, according to my diſcretion.*

F. B. So then, here is *George Whitehead* as a Man, and *G. W.* more than a Man; *G. W.* infallible, and cannot err, and *G. W.* fallible, and ſubject to err, and be miſtaken. This is a twofold *George*, ſtanding in two Capacities.

OBSERVATION.

Note that *G. W.* herein reſembles the *Pope*: For, ſaith Dr. *Cole*, '*I hold* '*herein rather with* Gerſon, *that the Councel is above the Pope. The Pope, in one* '*reſpect, as he is a Man in his own ſingle perſon, may happen to err; but in another* '*reſpect, as he is head Paſtor, and chief Biſhop, and is placed in* Peter's *Chair, he* '*cannot err*, &c.

Thus doth the *Pope* and *G. W.* ſtand in a double Capacity, upon which Biſhop *Jewel* made this Obſervation, which *I* think may not be amiſs to be incerted, viz. '*And thus as the Heathens in old times imagined their* Centaurus '*to be half a Man, and half a Horſe; the one behind, and the other before: or* '*their* Janus, *to have two Faces, the one behind, and the other before.* EVEN '*SO have you imagined two Popes in one Body, the one going backward, the other* '*forward; the one bearing light, the other darkneſs; the one deceived, the other not* '*deceived; the one ſpeaking truth, the other falſhood, and yet both theſe Popes* '[or G. Whiteheads] *incorporate together in one Perſon. Give us leave* '*therefore Mr.* Harding, *to ſay now as the whole Univerſity of* Paris *once ſaid, not* '*long ſince, unto Pope* Leo, *viz. We appeal from our Lord the Pope that hath ſo* '*ſhamefully erred, unto the Pope that cannot err.* The Defence of the Apology, *&c.* p. 635, 493, 581.

THE SECOND CHARGE, *viz.*

THAT G. WHITEHEAD *IS A FALSE ACCUSER OF THE MARTYRS, CHARGING THEIR DOCTRINE WITH RANTERISM, SORDID RANTERISM*, &c.

Reader, this being charged upon *G. W.* he in his Book, ſtyled, *The Contentious Apoſtate, and his one Blow*, &c. *p.* 13. ſays, '*What Doctrine held by the* '*Martyrs did* G. W. *accuſe, but only* F. B's *miſapplication of the words, which*, 'he ſaith, *were Doctor* Barnes, *viz. THAT ALL OUTWARD WORKS* 'BE THINGS INDIFFERENT, AND MAY BE USED, AND ALSO LEFT. When my Quotation of the Martyr's words run thus: *THAT ALL THESE, WITH ALL OTHER OUTWARD WORKS, BE THINGS INDIFFERENT, AND MAY BE USED, AND ALSO LEFT.* Now the word *OTHER*, which ſtands in oppoſition to things commanded or prohibited in Scripture, *G. W.* hath left out, on purpoſe to pervert my words, *viz. OTHER* than what is commanded, *OTHER* than what *GOD* hath prohibited, *&c.* as the Doctor's words ſet forth. And as to the *MISAPPLICATION* of them, which was all the Fault he finds in that Book, that is left to the Reader to judge: For *I* brought the ſaid Martyr's words as a Teſtimony againſt their impoſing the Obſervations of their *Womens diſtinct Meetings*, as ſet up by *George Fox**, which *I* judged as indifferent as the eating Fleſh or Fiſh, obſerving this or that day; yea, or as ſhaven Crowns, long Beards, or the Collar of a Fryer's Coat; and this is clear from the Coherency of the place alledged.

* See my Book *de Chriſtiana Libertate*, p. 30. to 70. where their Original is ſet forth, and *G. F.* the Founder, and their yearly Meetings Grant and Confirmation, *Anno* 1675.

But *G. W.* in his Book, *The Contentious Apoſtate recharged*, &c. *p.* 2. Recharges me with accuſing the Martyrs, which is ſuch a piece of Art, as none but a Man void of Conſcience, Honeſty and Reaſon, would be ſo Fool-hardy to do. His Charge runs thus, *viz.*

'*That* F. B. *is a falſe Accuſer of the bleſſed Martyrs, in charging that to be* 'their Doctrine, *which is none of theirs; but a groſs Perverſion, Forgery, and* 'Abuſe *of his own, both againſt them* [*the Martyrs*] *and us called Quakers.*

Now from the Premiſes, what indifferent Reader would imagine otherwiſe, but that Firſt *F. B.* had falſly accuſed the Martyrs, or their Doctrine, or at leaſt accuſed them. Secondly, That *F. B.* had wrote a Story of his own, or ſome other Man's, and ſaid it to be the Martyrs, when it was none of theirs. Thirdly, That *F. B.* forged this Quotation both againſt the Martyrs and Quakers, *&c.* Oh the Impudence of this Jugler! For I never did

did either of theſe. And that it may appear ſo, I ſhall firſt recite at large my Quotation which I took out of Dr. *Barnes*'s Works, *p.* 298. intituled, *Mens Conſtitutions not grounded on Scripture, bind not the Conſcience*, &c. And as ſet forth in my Book, *de Chriſtiana Libertate*, &c. 2d Part, *p.* 122, 123. And then let the Chriſtian Reader judge whether I have not faithfully quoted the Doctor, and rightly applied his Doctrine, *viz.* as a Teſtimony againſt impoſing indifferent things as things neceſſary, and to be indiſpenſibly obeyed, as was the Caſe of their *Womens Meetings*, when I wrote that Book; wherein I vindicated *Chriſtian Liberty*, which the *Foxonian Quakers* did then as much withſtand, as ever the *Papiſts* did. And as ſuch, *G. Whitehead* charged the Martyrs Doctrine with *Ranteriſm*, *ſordid Ranteriſm*, as will more largely appear from what he ſays in the 259, 260 *pages* of his Book, *Judgment fixed*, &c.

But firſt ſee the words of Dr. *Barns*, which are as follow, *viz.* '*Mark that* '*all* TRADITIONS *of Men which are againſt* (*or not according*) *to* 'GOD's *Law, muſt be deſtroyed: Therefore let every man take heed, for it be-* 'longeth to their Charge; *for both the blind Guides, and they alſo which be led, ſhall* 'fall in the Ditch. *It ſhall be no excuſe for him that is led, to ſay his Guide* 'was blind, *but let them hear the Word of* GOD *by his holy Prophets.* WALK 'NOT *in the Precepts of your Fathers,* NOR KEEP THEIR JUDG-'MENTS, *but* WALK *in* MY PRECEPTS, *and keep* MY JUDG-'MENTS. *The* OTHER *manner of Statutes be, when* CERTAIN 'THINGS *that be called* INDIFFERENT, *be commanded as things to be* 'done *of* NECESSITY. *As for Example: To eat Fleſh or Fiſh* 'this *or that day, is indifferent and free*—— 'Theſe, *with all* OTHER * *outward works, be* 'things INDIFFERENT, *and may be uſed, and* 'alſo left. *Now if the Biſhops* (*or Miniſters*) *will* 'make *Laws or Statutes, that theſe* (*indifferent*) 'things *ſhall be determinately uſed, ſo that it ſhall* 'not be lawful to leave them undone, *but that we muſt* 'do them, *and not the contrary, under the pain of deadly* 'Sin, *here they muſt be* WITHSTOOD, *and in* 'no wiſe obeyed; *for in this is hurt our Faith and Li-* 'berty in Chriſt, *whereby we are free in all things, and* 'unto all Men *at all times, and in all manners,* EXCEPT *it be in* SUCH *a* 'Caſe, *whereas brotherly* Charity, *or the common Peace ſhould be offended. There-* 'fore in all theſe Caſes we be free, *and we muſt* withſtand *them that will take this* '[Chriſtian] *Liberty from us, with this Text of Scripture,* We are bought 'with the price of *Chriſt's* blood, we will not be the ſervants of Men, &c.

* The word *Other*, *George* hath left out in the 13th page of his *Contentious Apoſtate*, and *One Blow*. And page 2, 3, of his *Contentious Apoſtate Re-chargd'd*. And yet blames me for leaving out the word *Such*, which word *Other* I ſuppoſe my Compoſitor thought a diſtinguiſhing word ſufficient.

Thus have *I* quoted Dr. *Robert Barnes*, that innocent Martyr faithfully, without any Forgery, or wronging his Words. And it ſtill ſtands a good Witneſs and firm Teſtimony againſt the *Quakers* Impoſitions, and forcing

Obedience to their Laws and Orders, for the observation of their *Womens distinct Meetings*. And that they do so impose, and have such Orders, *I* may recite one as it stands Recorded in their Quarterly Book in *Hadenlam* in the *Isle of Ely*, viz.

'*It is ordered and agreed upon at this Quarterly Meeting, that no Friends for* 'time to come, may permit or *suffer Marriages, without the Consent of Friends, at* 'two *Mens and* Womens Meetings; *and the Man and Woman to come both to* 'the *said Meetings, to receive the Answer of Friends*, &c. as more at large in my Book *de Christ. Libert.* p. 60, *&c.*

And it was against this and the like Orders, which they imposed upon their Brethren as terms of Communion, which had no Authority from Scriptures, nor yet a President from any Christian Church, (the *Papists* only excepted) that *I* brought this Testimony, not to accuse the Martyr; no surely, but approving of his Doctrine. I quoted him in vindication of *Christian Liberty*, and as such *G. W.* opposed the same, and called the said Quotation *Ranterism, Looseness*. And for which I charged him as an Enemy to the Doctrine of the Martyrs, which maintain *Christian Liberty* against *Implicit Faith*, and *Blind Obedience*, which they, like the *Papists*, endeavoured to introduce, tending to enslave the People. See a Recital out of *G. W*'s Book, *Judgment Fixed*, &c. *p.* 259, 260. viz. '*I must tell thee*, Francis, *that* '*this Position makes void all Christian Discipline, Good Order, and Church-Govern-* 'ment, *leaving all loose and uncertain, and we are sure thou hast here asserted cor-* 'rupt *Doctrine, tending to practical Ranterism itself.* —— *See now if this be not* 'sordid *Ranterism, this loose gain saying Spirit leads thee into?*

For if the leaving out the word *SUCH*, being but an over-sight, be so ill, what art Thou, that in thy Books leave out the word *OTHER*, which is the distinguishing word, *&c.* and that knowingly?

Come *G. W.* is it not plain, That thou hast accused the Martyrs recited Doctrine to be *loose*, to be *sordid Ranterism*, to be practical *Ranterism*. Thus have I Re-charged thee, and leave it upon thy head, until thou dost retract the same.

Object. *But some may say, That tho' the Quotation of Dr.* Barnes *is sound and Orthodox in itself, fairly quoted, and rightly applied, the recited* ORDERS *of the* Quakers *consider'd, and their Imposing them, and Recording, or Excommunicating such as do not conform to them*, &c *. *And that* G. W's *terming it* Ranterism, *as by the last Recital is manifest, and thereby have accused the said Martyr according to my Charge*, &c. *yet possibly* G. W. *passed this Sentence on the said Martyr and his Doctrine, as a Man in his own single capacity?*

* See my Book *de Christ. Libert.* p. 36. to p. 70. where the said Orders, and the Authority given them at a yearly Meeting 1675, is at large recited, *&c.*

Answ. No, that he did not, tho' possibly he upon occasion may so pretend; for it came forth in Print, in his Book styl'd, *Judgment Fixed*, &c. which was printed as their Books generally are, *viz.* by the Authority and Appro-

Approbation of the 2d ſecond days Meeting, *viz.* by their *Church Authority*. And to confirm that they in this their Doctrine, of impoſing the Obſervation of, and exacting Conformity to their Orders, whether their People believe it a Duty incumbent upon them yea or nay, agree with the *Papiſts*. See a *Book* put forth by *W. Penn*, Intituled, *A brief Examination and ſtate of Liberty ſpiritual* *, &c. where he ſays, p. 3. '*It is a dangerous Principle,* '*and pernicious to true Religion; and which is worſe,* ''*tis the Root of* Ranteriſm, *to aſſert, that nothing is* '*a Duty incumbent upon thee, but what thou art per-*'*ſuaded is thy Duty*, &c. The *Papiſts* ſay, *viz.* We tell you that you ought to eat Fiſh and Fleſh on thoſe days the Church appoints, on pain of deadly Sin. You ought to have ſhaven Crowns, long *Beards*, *&c.* And the *Quakers* now ſay, Womens diſtinct Meetings as ſet forth by their Church, *that the riſe, practice, ſetting up and eſtabliſhing of Womens diſtinct Meetings, is according to the Councel of God, and done by the leading and ordering of his eternal Spirit* †. And this, tho' we produce not one Verſe of Scripture to confirm it, you ought to believe; for we (*viz.* the *Quakers* and *Papiſts*) agree in this fundamental Point, (*i.e.*) *THAT YOU OUGHT TO BELIEVE AS THE* * *CHURCH BELIEVES.* And if you refuſe Conformity, on pretence you are not perſuaded that 'tis your Duty to obey the Church, and ſhall diſlike our Poſition, *That Ignorance is the Mother of Devotion.* And ſhall tell us, That Conformity ought not to precede or go before Conviction, nor Force before Perſuaſion. We now tell you, that it is a dangerous Principle, and very pernicious to our Deſign, and therefore, and for that very Reaſon we will, and have given it out, *That it is Ranteriſm, ſordid Ranteriſm, tending to lay waſte our* LAWS *and* GOOD ORDINANCES, as our *Brother Soloman Eccles* called *Womens Meetings.*

* It might rather have been ſtyled, An Antidote againſt his former Book, Intituled, *An Addreſs to Proteſtants*; For 'tis as much contrary to that, as Popery is againſt Proteſtantiſm, or Impoſition to Chriſtian Liberty, *&c.*

† See *de Chriſt. Libert.* &c. p. 36, 43, 44. to p. 70.

* See your 12th Principle in *Chap.* 1. but more largely amplified in the firſt Part of the *Chriſtian Quaker diſtinguiſhed*, &c. p. 9, 10, 11, 12.

Thus Reader thou mayſt perceive my Charge made good upon and againſt *G. W.* Firſt, by the Quotation I brought of the Martyrs words againſt their *Impoſitions*. 2dly, that the ſaid Quotation, as it is found in itſelf, ſo it is fairly done, againſt which he brings his heavy Charge, and grim Sentence, *OF CORRUPT DOCTRINE, TENDING TO PRACTICAL RANTERISM, YEA, SORDID RANTERISM*, &c. 3dly, that it is rightly applied againſt their unſcriptural Traditions, and then impoſing the obſervation † of their *Womens Meetings*, which, as *John Hogg* (in his excellent *Book*, Intituled, *An Anſwer to ſeveral material Paſſages in a Book publiſhed by* W. Penn, *call'd, A brief Examination of Liberty Spiritual*, &c.

† See *The Quakers Detected*, &c. p. 5.

&c. p. 12. says, *MAY NOT WE SAY THIS BEARS FOR* ROME, *&c.* Yea surely, and the very Complexion of *Rome too* in many Parts, Principles and Practices; to which excellent *Book* (which overturns all their Popish Subterfuges, and unlocks all their secret Mysteries, and close Juggles, relating to their Impositions, and displays their Errors to every Capacity) I refer the Reader*. Its true, *G. Whitehead* makes a noise at the word SUCH being left out by my Printer or Compositor, as a distinguishing word; but then *G. W.* is more to blame, in leaving out the word OTHER, as I have said, which word OTHER, with the foregoing and subsequent words, did sufficiently distinguish and set forth, that I only intended them as a Protestant proof against their Romish imposing different things as necessary, and as terms of Communion. And might not *G. W.* as well carp at the Apostle *Paul*'s words, 1 *Cor.* 6. 12. where he said, *All things are lawful unto me, but all things are not expedient. All things are lawful for me, but I will not be brought under the power of any.* Might not *G. W.* say, How now *Paul*, what are all things lawful to thee? what is this, that, and the other thing lawful? for I find no distinguishing word in the whole Verse. But in the next Verse, *G. W.* may see the Apostle only meant indifferent things, which some differed about, and which he left them to their liberty in, as meats, *&c.* for some eat herbs, and others strong meats, *viz.* ver. 13. *Meats for the belly, and the belly for meats; but God shall destroy both it and them*, &c. So that eating Flesh, Fish, Herbs, or other things, this, that, or the other day; the publishing Marriage before, or not before the *Womens Meetings*, are things in their own Nature indifferent and free, and, according to the Apostles and Martyrs words, we ought to be left free in the use of them.

* This *F. Hogg* is a Minister amongst the separate *Quakers*, a Man of good Parts, and of good Repute.

THE THIRD CHARGE,

THAT GEORGE WHITEHEAD *IS A FAVOURER, OR AN EXCUSER OF SUCH PRINCIPLES AND PRACTICES AS BORDER UPON BLASPHEMY AND IDOLATRY.*

For the Proof of this Charge, I shall, before I proceed to the matter of the Conference, recite a Parallel between the Practices of the *Papists*, giving Divine Attributes to their Saint *Thomas Becket*, and divers *Popes*, which by all *Protestants* are accounted Idolatrous and Blasphemous. And the *Quakers* giving and attributing to *G. Fox* (in his Life-time) Divine Attributes, and Eternal Honour, which is equally Idolatrous and Blasphemous; and at his Funeral, preached him to be *the great Apostle, Prophet*, and *Jacob of the Age*, that so it may still appear how nigh of Kin they are, giving also a hint

hint of the *Beginning*, Riſe and Advancement of both the ſaid *Thomas Becket* and *G. Fox*, in two Columns, for the help of the Reader, *viz.*

Guillelmus Neubregenſis, *lib.* 2. *cap.* 16.

IT is written of *Thomas Becket*, that his Father was a *Brewer* in *London*, and a Jew; and that from his Houſe began a Fire in the days of King *Stephen*, that conſumed all the one ſide of *London* from the *Bridge* where he dwelt unto *Temple-Bar*. And that King *Henry* II. took this *Thomas Becket* into his Favour, and from being Archdeacon of *Canterbury*, made him Lord Chancellor of *England*, and after that made him Archbiſhop of *Canterbury*; who, after that, treacherouſly and ungratefully, as well as ſecretly, reſigned his Biſhoprick to the *Pope* *, and of the *Pope* received it again; and thereby betraying his Princes Right, which was the cauſe of much trouble in *England*. But for this, and the like holy Cheats, he was Sainted; and now you ſhall hear how the poor infatuated *Papiſts* give Divine Attributes unto him, *Oh Chriſt make us to aſcend unto Heaven, whither* Thomas *is aſcended; even by the blood of* Thomas, *which is ſhed for thy ſake.* But Dr. *Rainolds* † hath it thus, *viz.*

* See the Defence of the Apology of the Ch. of *England*, &c. p. 349, 350, 665, &c.

† See the Conference between Dr. *Rainolds* and *Hart* about the Pope's Supremacy, p. 411.

By the Blood of Thomas,
Which he for thee did ſpend,
Make us O Chriſt to clime
Whither he did aſcend.

Thus

IT is written that *George Fox* came of poor Parentage, and was only a Journey-man-Shoemaker, and wrought Journey-work with *George Gee* of *Mancheſter*: But afterwards, when he was a Preacher amongſt the *Quakers*, he became Famous, and greatly Rich; and did not deny (being therewith charged) but that he had 12 or 1300 *l.* &c. But whether in his Advancement he may be moſt fitly compared to *Thomas Becket*, or *Simon* the Sorcerer, made mention of in the *Acts of the Apoſtles*, cap. 8. ver. 9, 10. viz. *There was in the City a certain Man called* Simon, *ſaying, that he himſelf was ſome great Man. To whom they gave HEED from the LEAST to the GREATEST, ſaying, THIS MAN IS THE GREAT POWER OF GOD.* I ſay whether *G. Fox* was moſt like this great Man *Simon*, or *Thomas Becket*, I leave to the Reader to judge, when he hath heard how *G. Fox* gave out, and that in Print, that he was ſome *GREAT MAN*, even ſuch an one, as knew who was a Saint, who a Devil, and who an Apoſtate, &c. pray hear what he ſaid of himſelf.

See the 5th Part of the *Chriſtian* Quaker *diſting.* &c. p. 48, 49.

1ſt, *That he had a Spirit beyond all the Forefathers, and thereby knew who were Saints, who were Devils, and who were Apoſtates, without ſpeaking ever a word* *

* See their firſt Principle, &c.

2dly,

Thus, Reader, you see that first Bishop *Jewell*, and next Dr. *Rainolds* set forth, and that in the words of the *Papists* themselves, quoting Book and Page, that the poor misled *Papists* gave such Titles to this their Saint, as was due only to Christ himself, attributing to *Thomas Becket* the Title not only of Intercessor, but Saviour. Again,

Oh Thomas *reach thy help to us,*
Stay them that stand, help them that lie,
Correct our manners, deeds and life,
Guide us unto the way of peace.
All Hail! Oh Thomas, *the rod of right,*
The Worlds light, the Churches strength,
The Peoples love, the Clergies joy.
All Hail! brave Patron of the Flock,
Save them who on thy Honour glee.

And yet to excuse these Idolatrous Attributes, and Blasphemous Appellations, Mr. *Harding* said thus: viz. '*Christ is used in this Prayer as* 'the only *Mediator of Salvation, and St.* 'Thomas *as a Mediator of Intercession* 'to *Christ*, &c. As Mr. *Jewell* in his Defence, *p.* 349. And Dr. *Rainolds* in his Conference with Mr. *Hart*, &c. p. 411. both evidently set forth.

Next I come to shew what Names and Divine Attributes the *Papists* have given to their Popes, as may be seen in the *Defence of the Apology of the Church of* England, *&c. viz.* Papa lux venit mundam, *the Pope is that light that is come into the world.* p. 570. *Our Lord God the Pope.* And *p.* 750. to the same purpose, and *p.* 562. *In the Pope is all manner of Power*, p. 438. *A Divine Power in the Pope*, p. 571. *A certain Divine Power in the Pope, beyond the*

2dly, *That he was elected before the World began* *.

* Fourth Part of the Christian *Quaker* distinguished, *&c.* p. 84.

3dly, *That he had power to bind and to loose* †.

† The Quakers unmasked, *&c.* p. 27.

4thly, *That his Marriage was above the state of the first* Adam *in his Innocency, and that he never fell nor changed.* See the same page.

5thly, *If ever you own the Prophets, Christ and the Apostles,* (said G. Fox) *you will own our Writings, which are given forth by the same Spirit and Power* *.

* *G. F's* Answer to the *Westmorland* Petition, p. 30.

6thly, *You may as well condemn the Scriptures to the Fire, as our Queries. Our giving forth Papers and printed Books, it is from the immediate eternal Spirit of God.*

You are now answered from the mouth of the Lord †.

† Truth's Defence, *G. F.* and *R. H.* p 2. 89, 104.

7thly, *He that hath the same Spirit that raised up Jesus from the dead, is equal with God,* G. Fox *.

* *Saul's* Errand, *&c.* p. 8.

Thus, Friendly Reader, I have herein, as well as in divers places in this Treatise, manifested that *G. F.* gave out himself to be some *GREAT MAN*, to whom the *Quakers*, for many Years, (my self for one) gave heed almost from the least to the greatest,

the natural ſtate of men, p. 493. Mr. Harding ſaid of the Pope, 'Thou art 'the Chief of all Biſhops, Thou art the 'Heir of the Apoſtles: For Primacy, 'thou art Abel; for Government, Noah; 'for Patriarchſhip, Abraham; for Ho-'ly Order, Melchiſedech; for Dignity, 'Aaron; for Authority, Moſes; for 'Judgment, Samuel; for Power, Peter; 'for thy Anointing, Chriſt, &c. Thus have the *Papiſts* not only Idolized their Popes, but called them Chriſt; and whatever Name was excellent in Scripture, that they gave to their Popes; and why? it is Scripture language, at leaſt to be found in Scripture, and therefore as they dreamt, due of Right to the Pope, &c.

Thus much touching the *Papiſts* giving and attributing Divine Honour to their Popes, which was both Blaſphemous and Idolatrous.

greateſt, and I think that neither *Simon* nor *Becket* could give out more to ſhew themſelves *GREAT MEN.* Next follows, what divers of their Preachers and People attributed to him; and tho ſuch Letters were in his Life-time frequently ſent to him, yet *I* never heard that he ever rejected them, nor yet reproved the Authors of them. See *Fourth Part of the Chriſtian* Quaker *diſtinguiſhed*, &c. p. 83, 84. See firſt *Joſiah Coal* in Letter of his from *Barbadoes*, recorded in their Book of *Audland*'s Letters.

'*Dear* G. Fox, *who art the Father* 'of many Nations, *whoſe Life hath* 'reach'd through us thy Children, even to 'the Iſles afar off, to the begetting many 'again to a lively hope, for which Gene-'rations to come ſhall call thee Bleſſed, 'whoſe Being and Habitation is in the 'power of the Higheſt, in which thou ru-'leſt and governs in Righteouſneſs, and 'THY KINGDOM IS ESTABLISHED IN PEACE, AND THE IN-'CREASE THEREOF IS WITHOUT END.

Next that of *Solomon Eccles*, who writ of *G. Fox* theſe words, which were not fit to be ſaid of any Mortal, *viz.*

'*A Prophet indeed — It was ſaid of Chriſt, that he was in the world, and the* 'world was made by HIM, *and the world knew him not: SO it may be ſaid of this* 'true Prophet whom John *ſaid he was not, but thou ſhalt feel this Prophet one day* 'as heavy as a Milſtone upon thee; and though the world knows him not, yet he is 'known, &c. Quakers Challenge, p. 6.

Next that of *John Audlands*, in a Letter of his to *G. Fox*, from the Weſt of *England*, viz. See the 5th Part of *Babel*'s Builders, p. 7.

'*Dear and precious, one in whom my life is bound up, and my ſtrength in thee* 'ſtands. By thy breathings I am nouriſhed, by thee my ſtrength is renewed, Bleſſed 'art thou for evermore, and Bleſſed are all that enjoy thee, life and ſtrength 'comes from thee, Holy One. —— Daily do I find thy preſence with me, which doth 'exceedingly preſerve me; for I cannot raign but in thy preſence and power. Pray 'for me, that I may ſtand in thy Dread for evermore. — I am thine begotten, and nou-'riſhed by thee, and in thy power am I preſerved. Glory unto thee, Holy one, for ever.

Fifth Part of the Christian *Quaker* distinguished, &c. p. 77.

See also part of a Certificate that *John Blaikling* gave forth on the behalf of *George Fox*, against *William Rogers*.

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This is enough to shew, that *Josiah Coal*, *Solomon Eccles*, *John Audland*, and *John Blaikling*, (and others, too many here to enumerate) together with those Preachers who preached at his Funeral, where they stiled him *the great Apostle*, *a Prophet*, *the* Jacob *of the Age*, &c. I say 'tis enough to shew that they walk hand in hand with the *Papists* in this matter, as well as in almost every thing else.

G. W. *I question whether they be their Letters, as cited?*

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[Mr. *R.* *Russell*] Indeed Mr. *Whitehead*, *I* do not understand those Sayings in those Letters, to be any other than Blasphemy.

G. W. *I do not approve of those Letters; so that whether theirs, or not theirs, I do not own them.*

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Note, That *John Blaikling*'s Certificate on the behalf of *G. Fox*, *I* did not read at the Conference: For tho' *I* had seen it before, yet being surprized, and not knowing of *G. W*'s being in Town till late over Night, *I* could not find it; but being one in Nature with the other three, *I* thought it meet to incert it in the recited Parallel in two Columns, *&c.*

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But how willing ſoever I was to have had *G. W.* ſubſcribe, he had wit enough to beware of his Brother *Hungate*'s fate, and for proof that *Stephen Criſp*, *Geo. Whitehead* and *W. Penn* juſtified the idolatrous and blaſphemous Attributes given to *G. Fox* in his Life-time, thoſe recited Letters, read theſe places *Judas and the Jews*, *&c.* p. 44, 45. *Innocency againſt Envy*, *&c.* p. 18. *Judgment fixed*, *&c.* p. 19, 20.

But *G. W.* having pretended to diſown what in reallity he owns (and is the very Marrow of his Religion) as was ſufficiently manifeſted in that he refuſed to ſubſcribe; for there is no man of Senſe and Honeſty that will refuſe to ſubſcribe what is his real Judgment. But *G. W.* being pinched and driven up to a narrow Corner, he was fain to ſay ſomething to gratify ſtanders by; I ſay a few of his words are theſe, *Innocency againſt Envy*, p. 18. *viz.* '*And how knows he that they gave and intended thoſe Titles to the Perſon of* G. Fox, *and not to the Life of Chriſt in him, whereof he was a Partaker.*

Anſw. Come, *George*, *I* ſee you are willing to excuſe theſe idolatrous practiſes how much ſoever you pretended to diſown them, *Aug.* 24. 91 at the Conference.

By

By the Name they give him, *viz. Dear George Fox*, who art the Father of many Nations, by this *I* know they gave their Attributes and Titles of divine Honour to the Perſon of *G. Fox*, for *I* do not read that the Life of Chriſt is in Scripture called *George Fox*: And ſince *G. W.* will not pray for King *William* by name unleſs the Scripture did command it, no more will I believe that they gave thoſe divine Attributes to the life of Chriſt, ſince I no where read that the life of Chriſt is call'd in Scripture *Geo. Fox*: Therefore when they offer divine honour to *Geo. Fox* by name, I cannot think they intend it to the life of Chriſt, *&c.*

Again, I find *G. W.* in anſwer to ſuch as were jealous that *G. Fox* looked upon himſelf to be *that Prophet* which *Moſes* propheſied of, that *GOD* would raiſe up like unto him, *&c.* ſutable alſo to *Sol. Eccles* his Lettter in one of the Colomns recited; and which *G. W.* vindicated formerly in his Book *SERIOUS SEARCH*, &c. *p.* 58. I ſay in anſwer to ſuch as had this Jealouſy, he ſaith thus: *Judgment fixed*, &c. *p.* 19, 20. viz. '*This is a preſumptuous Imagination, for I affirm* G. 'Fox *does deny the ſame in reference to himſelf, as a particular Man whoſe days* 'and *years are limited*, &c. *Only the Truth, the Immortal Seed, Chriſt in him,* 'he *ſtands to maintain againſt all Oppoſers and Apoſtates*, &c. Now here ſtill is the Juggle, which I am willing to unfold, this *Prophet* that *Moſes* propheſied of: *G. W.* would not have the world believe it is the Perſon of *G. Fox*, but *THE LIFE OF CHRIST IN HIM*; and this *G. W.* is willing ſhould be termed, and looked upon as *that Prophet*, whom *Moſes* propheſied of *AGAINST ALL OPPOSERS AND APOSTATES*, &c.

See *5th part of Chriſtian Quak. diſting.* &c. p. 82 where tis manifeſt enough.

I confeſs *G. W.* is very critical, as if he were ſplitting a Hair, but it will not hold; ſtis ſtill great Blaſphemy to count the Life of *Geo. Fox*, *that Prophet*.

G. W. is ſpliting a Hair.

Yet in this tis manifeſt, they attribute as much to *G. Fox*, as they did to *HIM* that was born of the Virgin *Mary*; for they ſay they cannot own the Perſon of *G. Fox* to be that Prophet of whom *Moſes* propheſied, *GOD* would raiſe up of their Brethren like unto him, *&c.* No more can they call that Body, or bodily Garment who was born of the Virgin, *CHRIST*, but the Treaſure in him; and they can herein allow the Life of Chriſt, in *G. Fox*, to be *that Prophet*, *&c.* * Pray hear alſo what *G. Fox* ſaith of himſelf, being charged to attribute to himſelf the Honour to be *that Prophet* that *Moſes* propheſied of, *&c.* See a Letter of his to *William Rogers*, thus †. '*And* 'thou William Rogers *ſaith, that there is a Spirit riſen at* 'this *day, that gives many occaſion to be jealous, that thou* G. 'Fox *art look'd upon to be* that Prophet, *which* Moſes *teſti-* 'fied *of, that GOD would raiſe up*, &c.

* See their 3d and 4th principle in the firſt Chap. of this Treatiſe.

† Fourth part of the Quak. diſting. p. 83, 84.

To

To this *G. Fox* thus answers.

'*Then is not this Prophet to be in man, to give forth his Laws, which comes after* 'Moses; *but I cannot deny* that Prophet *which* Moses *spake of to be raised up*; '*for I know that it is* HE *that is opposed, and his Law* '*too* †, *by many Talkers of him and the Light of his* '*glorious Gospel, and the Order of it. And what* '*I am, I am by the Grace and Love of* GOD, *and will* '*not deny the Prophet that came after* Moses, *nor the Election before the World be-* '*gan, tho all turn into jealousies*; —*for I believe few of them which do oppose, knows* '*this Prophet that comes after* Moses, *tho they may speak of him in words: of* '*which Prophet I am not ashamed of.*

† Because *G. Foxes* Laws were spoken against.

By all which the Reader may take notice that all this while *G. Fox* never denied himself to be *that Prophet*; which confirmed the jealousies then risen; and will more every day. So that what by his Writings (some of which are here incerted) and what by his tacit Confession, and what by *G. W.*'s dark and obscure vindications of his Words, Works and Writings, thousands will still be confirmed that the Quakers did too much Idolize and Adore, if not Deifie him, and that he did too much bear the countenance of *Symon* spoken of in the *Acts of the Apostles*.

Well, let us hear *G. W.* once more in favour of *J. Blacklings* Letter, being the last in one of the Columns; and against *W. R. viz.* '*As for* John Blackling *ascribing Eter-* '*nal** *Honour to* Geo. Fox *his Life, or to him, or his* '*Soul as joyned to the spotless Life*, &c. Thus *G. W.* excuses, and justifies *Eternal Honour* to be given and attributed to *G. Fox*'s life, or to *G. Fox* as joyned to the Life, and in the 20 and 21 *p.* he queries, '*Had not Eternal Sal-* '*vation, and Eternal Redemption a Beginning, as to the Creature* YET ETER-'NAL? *And yet* W. Rogers *says Eternal Honour* '*is due to none but God*, &c. Thus *G. W.* queries, thus and thus he jumps and leaps up and down, saying, Eternal Honour may be given to *G. Fox* his Life. 2. Next to *G. Fox* as joyned to the Life. 3. Then back again to the beginning, in that Salvation as to the Creature had a beginning, and yet 'tis called Eternal Salvation; and from thence infer *John Blackling* might safely ascribe *Eternal Honour to G. Fox*; for though his person had a beginning, yet his Life is eternal, *viz.* the Life of Christ in him, for we must not mistake him; and yet it would puzzle a Divine to understand him, and yet this is the man that pretended to disown those Idolatrous Letters. Oh horrible Impudence!

See Judgment fixed. *p.* 20.

* I am glad he does, I am of his Judgment.

Good Christian Reader whatever it cost thee, get the Books I quote against his next come forth; for as he has all along, so I question not, but he will again come forth in print, for I am perswaded he will never come forth to dispute, according to the Terms in the 1st Chapter, for if he will

upon

upon a Months notice I am ready for him. No? But I am ready to think he will once more come forth in Print, Jugler-like, *&c.* and appear ſmooth and plain; calling out good Brother *Ellwood*, come and help, good Brother *Penn*, come and help; I am now ſurrounded, I am now in a Dilemma, I am taken and ſnared; I pretended to diſown my Brethrens Letters, being in a great ſtrait; but *F. B.* One of *Luthers ſtock*, and of *Jewels* Race, the greateſt Enemies that ever our *Elder Siſter* had, have found me out in all my Turnings and Windings, Jumpings and Leapings, this way and that way; ſometimes defending *G. F.* ſometimes his Life, ſometimes *G. F.* joyned to the ſpotleſs Life; ſometimes I have vindicated *Sol. Eccles*, and ſometimes *Jo. Blackling*, and ſometimes *Joſ. Coal*; and ſometime upon occaſion, when I could not help it, I have denyed all their Letters, and bid people bear witneſs of it: But becauſe I refuſed to ſubſcribe, thinking I was able to defend any Error, and make a Novice of *F. B.* (as I once told him) but he hath now found me out in every Corner; and is reſolute: If I ſhould bid him be quiet, and not expoſe me, he would bid me remember how we ſerved the Presbyterians, Independents and Baptiſts, and all that ever oppoſed us; whom we call *Thieves, Robbers, Witches, Devils, Vipers, Serpents, Wolves, Dogs, Tinkers, Wheelbarrows, Gimcracks, blind Night Bats, Ragged and torn Tatterdemallions*, told them *they were to be turned into the Pit eternally*; call'd them *Conjurers, Enemies of all Righteouſneſs, Children of the Devil*, yea, *Devils Incarnate*, &c. And therefore, good Brethren in Iniquity, come forth and help me, and not let me lie here panting and rolling, toſſing and tumbling, like a mad Bull in a Net: For this I find, That as we have taken no pity, nor have had any regard to others in the day of our proſperity, even ſo *F. B.* takes no pity upon us; and therefore let us go out and appear ſmooth, cunning, crafty, and deceive the ſimple as we have done; and remember that as we called out all the Doctors and Scholars in *Europe*, ſo are we called into the Field, and that in the words of our own propoſals; and yet dare not venture to meet this *F. B.* nor *W. Rogers**, notwithſtanding they have both challenged us thereto.

See *One Blow* p. 9, 10, 11.

Remember *John Story*, and *John Wilkinſon*, your Cruelty towards thoſe meek men, and true Chriſtian Quakers.

*See *W. R's Scourge for C. Whitehead*, &c. p. 12.

Thus, Reader, have I in brief ripped up the Craft of this *G. W.* and yet there is ſo much ſtill to be ſaid concerning his Cruelty, his Subtilty, his Baſeneſs, his Unconſcionable Dealing; that were I to follow him into every By-hole and Corner, it would require a great deal more time, pains and expence, than I am willing to beſtow upon him; however I hope I have ſaid enough to ſhew that its no Apoſtacy, to forſake the Quakers.

CHAP

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And this puts me in mind of *Hungate* the Jeſuit, who diſputing with Dr. *Bramhall*, once Arch-biſhop of *Armagh* in *Ireland*, who haſtily ſubſcri-

bed (a thing they ſeldom do) but ſoon repented; which being pertinent to my occaſion I ſhall recite, *viz.* '*One of the ſubjects of the diſputation betwixt the ſaid Biſhop and the Jeſuit was the Article of Tranſubſtantiation, whence they eaſily ſlided into that other of the half Communion; where he ſhamefully baffled their Doctrine of Concomitancy; and drove the Jeſuit up to ſo narrow a corner, that he affirmed Eating was Drinking, and Drinking was Eating, in a material or bodily ſenſe. Mr.* Bramhall *lookt upon this as ſo Elegant Soleciſm; and that he needed no greater Trophy, if he could get it under his Hand, what he declared with his Tongue; which being deſired, was by the other, in his heat and ſhame to ſeem to retract, as readily granted; but upon cooler thoughts, finding that he could not quench his thirſt with a piece of Bread, he reflected ſo ſadly on the diſhonour he had ſuffered, that not being able to digeſt it, in ten days time he dyed.* See the Life of Bp. *Bramhall* in his Works printed in Folio, where you may read the ſtory more at large. And truly for my part I ſhould have thought it worth my while if I could have got *G. W.* to ſubſcribe with his Hand, what he acknowledged, to one's thinking, with his Tongue; for I knew that both he, *Stephen Criſp*, and *W. Penn* had juſtified the ſame in Print: So that if I could have gotten him to ſubſcribe, their Infallibility would have had a ſore blow; for it was yet never known that they recanted under their hands any error be it never ſo monſtrous and groſs, yet *W. Penn* ſays in their *Judas and the Jews*, p. 8. *viz.* '*It has never been my practice to palliate that which cannot be juſtified, &c.* By which Expreſſion he ſhould think no practice ſo erroneous and monſtrous but he can juſtifie it, or elſe he would never have gone about to juſtifie *Joſiah Coal*'s Letter to *G. Fox*, with thoſe Idolatrous expreſſions, as he did in the ſaid Book, *p.* 44.

But how willing ſoever I was to have had *G. W.* ſubſcribe, he had wit enough to beware of his Brother *Hungate*'s fate, and for proof that *Stephen Criſp*, *Geo. Whitehead* and *W. Penn* juſtified the idolatrous and blaſphemous Attributes given to *G. Fox* in his Life-time, thoſe recited Letters, read theſe places *Judas and the Jews*, *&c.* p. 44, 45. *Innocency againſt Envy*, *&c.* p. 18. *Judgment fixed*, *&c.* p. 19, 20.

But *G. W.* having pretended to diſown what in reallity he owns (and is the very Marrow of his Religion) as was ſufficiently manifeſted in that he refuſed to ſubſcribe; for there is no man of Senſe and Honeſty that will refuſe to ſubſcribe what is his real Judgment. But *G. W.* being pinched and driven up to a narrow Corner, he was fain to ſay ſomething to gratify ſtanders by; I ſay a few of his words are theſe, *Innocency againſt Envy*, p. 18. *viz.* '*And how knows he that they gave and intended thoſe Titles to the Perſon of* G. Fox, *and not to the Life of Chriſt in him, whereof he was a Partaker.*

Anſw. Come, *George*, *I* ſee you are willing to excuſe theſe idolatrous practiſes how much ſoever you pretended to diſown them, *Aug.* 24. 91. at the Conference

By

By the Name they give him, *viz. Dear George Fox*, who art the Father of many Nations, by this *I* know they gave their Attributes and Titles of divine Honour to the Perſon of *G. Fox*, for *I* do not read that the Life of Chriſt is in Scripture called *George Fox:* And ſince *G. W.* will not pray for King *William* by name unleſs the Scripture did command it, no more will I believe that they gave thoſe divine Attributes to the life of Chriſt, ſince I no where read that the life of Chriſt is call'd in Scripture *Geo. Fox:* Therefore when they offer divine honour to *Geo. Fox* by name, I cannot think they intend it to the life of Chriſt, *&c.*

Again, I find *G. W.* in anſwer to ſuch as were jealous that *G. Fox* looked upon himſelf to be *that Prophet* which *Moſes* propheſied of, that *GOD* would raiſe up like unto him, *&c.* ſutable alſo to *Sol. Eccles* his Lettter in one of the Colomns recited; and which *G. W.* vindicated formerly in his Book *SERIOUS SEARCH*, &c. *p.* 58. I ſay in anſwer to ſuch as had this Jealouſy, he ſaith thus: *Judgment fixed*, &c. *p.* 19, 20. viz. '*This is a preſumptuous Imagination, for I affirm* G. 'Fox *does deny the ſame in reference to himſelf, as a particular Man whoſe days* 'and *years are limited*, &c. *Only the Truth, the Immortal Seed, Chriſt in him,* 'he *ſtands to maintain againſt all Oppoſers and Apoſtates*, &c. Now here ſtill is the Juggle, which I am willing to unfold, this *Prophet* that *Moſes* propheſied of: *G. W.* would not have the world believe it is the Perſon of *G. Fox*, but *THE LIFE OF CHRIST IN HIM*; and this *G. W.* is willing ſhould be termed, and looked upon as *that Prophet*, whom *Moſes* propheſied of *AGAINST ALL OPPOSERS AND APOSTATES*, &c.

See 5th part of *Chriſtian Quak. diſting.* &c. p. 82 where tis manifeſt enough.

I confeſs *G. W.* is very critical, as if he were ſplitting a Hair, but it will not hold; ſtis ſtill great Blaſphemy to count the Life of *Geo. Fox*, *that Prophet.*

G. W. is ſplitting a Hair.

Yet in this tis manifeſt, they attribute as much to *G. Fox*, as they did to *HIM* that was born of the Virgin *Mary*; for they ſay they cannot own the Perſon of *G. Fox* to be that Prophet of whom *Moſes* propheſied, *GOD* would raiſe up of their Brethren like unto him, *&c.* No more can they call that Body, or bodily Garment who was born of the Virgin, *CHRIST*, but the Treaſure in him; and they can herein allow the Life of Chriſt, in *G. Fox*, to be *that Prophet*, *&c.* * Pray hear alſo what *G. Fox* ſaith of himſelf, being charged to attribute to himſelf the Honour to be *that Prophet* that *Moſes* propheſied of, *&c.* See a Letter of his to *William Rogers*, thus †. '*And* 'thou William Rogers *ſaith, that there is a Spirit riſen at* 'this *day, that gives many occaſion to be jealous, that thou* G. 'Fox *art look'd upon to be* that Prophet, *which* Moſes *teſti-* 'fied *of, that* GOD *would raiſe up*, &c.

* See their 3d and 4th principle in the firſt Chap. of this Treatiſe.

† Fourth part of the Quak. diſting. p. 83, 84.

To

To this *G. Fox* thus answers.

'*Then is not this Prophet to be in man, to give forth his Laws, which comes after* 'Moſes; *but I cannot deny* that Prophet *which* Moſes *ſpake of to be raiſed up*; '*for I know that it is* HE *that is oppoſed, and his Law* '*too* †, *by many Talkers of him and the Light of his* '*glorious Goſpel, and the Order of it. And what* '*I am, I am by the Grace and Love of* GOD, *and will* '*not deny the Prophet that came after* Moſes, *nor the Election before the World be-* '*gan, tho all turn into jealouſies; —for I believe few of them which do oppoſe, knows* '*this Prophet that comes after* Moſes, *tho they may ſpeak of him in words: of* '*which Prophet I am not aſhamed of.*

† Becauſe *G. Foxes* Laws were ſpoken againſt.

By all which the Reader may take notice that all this while *G. Fox* never denied himſelf to be *that Prophet*; which confirmed the jealouſies then riſen; and will more every day. So that what by his Writings (ſome of which are here incerted) and what by his tacit Confeſſion, and what by *G. W.*'s dark and obſcure vindications of his Words, Works and Writings, thouſands will ſtill be confirmed that the Quakers did too much Idolize and Adore, if not Deifie him, and that he did too much bear the countenance of *Symon* ſpoken of in the *Acts of the Apoſtles*.

Well, let us hear *G. W.* once more in favour of *J. Blacklings* Letter, being the laſt in one of the Columns; and againſt *W. R. viz.*. '*As for* John Blackling *aſcribing Eter-* '*nal* Honour to* Geo. Fox *his Life, or to him, or his* '*Soul as joyned to the ſpotleſs Life*, &c. Thus *G. W.* excuſes, and juſtifies *Eternal Honour* to be given and attributed to *G. Fox*'s life, or to *G. Fox* as joyned to the Life, and in the 20 and 21 *p.* he queries, '*Had not Eternal Sal-* '*vation, and Eternal Redemption a Beginning, as to the Creature* YET ETER-'NAL? *And yet* W. Rogers *ſays Eternal Honour* '*is due to none but God*, &c. Thus *G. W.* queries, thus and thus he jumps and leaps up and down, ſaying, Eternal Honour may be given to *G. Fox* his Life. 2. Next to *G. Fox* as joyned to the Life. 3. Then back again to the beginning, in that Salvation as to the Creature had a beginning, and yet 'tis called Eternal Salvation; and from thence infer *John Blackling* might ſafely aſcribe *Eternal Honour to G. Fox*; for though his perſon had a beginning, yet his Life is eternal, *viz.* the Life of Chriſt in him, for we muſt not miſtake him; and yet it would puzzle a Divine to underſtand him, and yet this is the man that pretended to diſown thoſe Idolatrous Letters. Oh horrible Impudence!

See Judgment fixed. *p.* 20.

* I am glad he does, I am of his Judgment.

Good Chriſtian Reader whatever it coſt thee, get the Books I quote againſt his next come forth; for as he has all along, ſo I queſtion not, but he will again come forth in print, for I am perſwaded he will never come forth to diſpute, according to the Terms in the 1ſt Chapter, for if he will upon

upon a Months notice I am ready for him. No? But I am ready to think he will once more come forth in Print, Jugler-like, *&c.* and appear ſmooth and plain; calling out good Brother *Ellwood*, come and help, good Brother *Penn*, come and help; I am now ſurrounded, I am now in a Dilemma, I am taken and ſnared; I pretended to diſown my Brethrens Letters, being in a great ſtrait; but *F. B.* One of *Luthers ſtock*, and of *Jewels* Race, the greateſt Enemies that ever our *Elder Siſter* had, have found me out in all my Turnings and Windings, Jumpings and Leapings, this way and that way; ſometimes defending *G. F.* ſometimes his Life, ſometimes *G. F.* joyned to the ſpotleſs Life; ſometimes I have vindicated *Sol. Eccles*, and ſometimes *Jo. Blackling*, and ſometimes *Joſ. Coal*; and ſometime upon occaſion, when I could not help it, I have denyed all their Letters, and bid people bear witneſs of it: But becauſe I refuſed to ſubſcribe, thinking I was able to defend any Error, and make a Novice of *F. B.* (as I once told him) but he hath now found me out in every Corner; and is reſolute: If I ſhould bid him be quiet, and not expoſe me, he would bid me remember how we ſerved the Presbyterians, Independents and Baptiſts, and all that ever oppoſed us; whom we call *Thieves, Robbers, Witches, Devils, Vipers, Serpents, Wolves, Dogs, Tinkers, Wheelbarrows, Gimcracks, blind Night Bats, Ragged and torn Tatterdemallions*, told them *they were to be turned into the Pit eternally*; call'd them *Conjurers, Enemies of all Righteouſneſs, Children of the Devil*, yea, *Devils Incarnate*, &c. And therefore, good Brethren in Iniquity, come forth and help me, and not let me lie here panting and rolling, toſſing and tumbling, like a mad Bull in a Net: For this I find, That as we have taken no pity, nor have had any regard to others in the day of our proſperity, even ſo *F. B.* takes no pity upon us; and therefore let us go out and appear ſmooth, cunning, crafty, and deceive the ſimple as we have done; and remember that as we called out all the Doctors and Scholars in *Europe*, ſo are we called into the Field, and that in the words of our own propoſals; and yet dare not venture to meet this *F. B.* nor *W. Rogers* *, notwithſtanding they have both challenged us thereto.

See *One Blow* p. 9, 10, 11.

Remember *John Story*, and *John Wilkinſon*, your Cruelty towards thoſe meek men, and true Chriſtian Quakers.

*See *W. R's Scourge for G. Whitehead*, &c. *p.* 12.

Thus, Reader, have I in brief ripped up the Craft of this *G. W.* and yet there is ſo much ſtill to be ſaid concerning his Cruelty, his Subtilty, his Baſeneſs, his Unconſcionable Dealing; that were I to follow him into every By-hole and Corner, it would require a great deal more time, pains and expence, than I am willing to beſtow upon him; however I hope I have ſaid enough to ſhew that its no Apoſtacy, to forſake the Quakers.

CHAP. VIII.

Shews that the Forſaking the Quakers, *is no Apoſtacy from the Articles of the Chriſtian Faith.*

I Am now come to conſider two particular paſſages in *G. W's.* Book, *The Contentious Apoſtate, and his Blow,* &c. p. 3. *viz.* Fra. Bugg *and his Company being got to the Meeting before* G. W. AND INTO THE *Gallery,* WHERE *our Miniſtring Friends uſed to be,* &c. 2. F. Bugg *premiſing his property as Feoffee in Truſt for the Meeting-houſe,* &c.

Theſe two paſſages (with many other) being falſe, renders his Narrative a falſe and partial Narration: And if in their former Narratives, as their Tryals at Aſſizes and Seſſions, they have dealt ſo falſly, it is no marvel that the Magiſtrates were brought into ſuch Contempt, as unjuſt Judges, illegal Proceedings, arbitrary and the like; for there is a 100 ready to teſtifie that there was not with me, in the Gallery, one man of my Company, when *G. Whitehead* came into the Meeting; and yet to render me turbulent, ſets forth to the world, that I and my Company were in the Gallery when he came into the Meeting-houſe, which is as falſe as falſe can be: Yea, ſo aſhamed, their own People were of that downright lye, that they blotted it out of the Books they diſperſed hereaway; but that it might go in other places for an Infallible Truth, they did not ſo much as put it in the Errata. I do believe that he hath left out, in *p.* 5, 6, 7. not only words, but half lines, and whole paſſages to make it look like ſomething; and when all is done none but a few of his own Proſelites, and infatuated Diſciples will give credit to it; nay ſome of them have, in my hearing, declared themſelves ſo out of love with it, as that they will not read it; ſo falſe and ſcandalous are moſt of his books, that they begin to be burdenſome.

Secondly, Whereas he ſays, as above obſerved, That I premiſed my property as a *Feoffee,* that is altogether falſe too. Upon theſe and ſeveral other notorious Lyes aſſerted, and many material paſſages ſpoken by my ſelf, Mr. *Archer* and others being left out, I wrote to *G. Whitehead,* reminding him of his partial Narrative, Forgeries, Lyes, and apparent Perverſions, and wilful Omiſſions, and in his anſwer touching the word *Feoffee* he thus writes, *viz.*

'*If thou didſt not openly mention the word* Feoffee, *I, and others, are miſtaken,* '*which yet I am not convinced of, for I was then ſomething concerned, that thou* '*ſhouldſt be ſo much intereſted in the Meeting-houſe. But I am glad thou ſayſt* '*now thou art no* Feoffee, *wherein then ſtands thy property, legally, as Owner of the* '*Meeting-houſe? If ſo, our* Friends *are much beholden to thee; if not, is it not as*

'*one*

'*one intruſt for them, and the uſe intended? Or is it upon thy free and charitable* '*Contributions to the Houſe? If* THAT *was the intention,* IT *will* ADMIT '*of other* CONSEQUENCES *than a claim to ſuch a property in the Meeting-*'*houſe.*

Now being willing to clear all paſſages of any weight, and conſidering that this may come out in his next, I ſhall ſpeak fully to it; and grant, firſt, That I am no Feoffee; ſecondly, I am not owner of the Meeting-houſe; nor thirdly, As one in truſt for them and the uſe intended: But fourthly, As a free Contributer to the houſe I own my ſelf to have a property. Well, *G. W.* but this thou ſayſt will admit of other Conſequences than a claim, *&c.* Yes *George* I was not unſenſible of it: And that though Mr. *Pennyman* and others have had properties, by being Contributers to the purchaſing, building and repairing of Meeting-houſes; yet, when they have oppoſed your errors, then you have denied them the uſe they formerly had: And therefore I knowing your Injuſtice in this point, notwithſtanding your ſeeming Innocency, I took care in time to prevent the other *CONSEQUENCES* you mention, *viz.* to be turned out of all right, priviledge and advantage, tho I was at the fourth part of the charge of the Houſe and Burying-ground; for I having the Original Deeds in my hands, the Feoffees upon a time deſired me to deliver up the ſaid Deeds to them; but I anſwered, No; I have a property in the houſe, and until you ſecure that to me and my Heirs, I will deliver no Deeds So then it reſted a while, and ſoon after I had a Letter from their Lawyer, an Abſtract whereof followeth.

Mr. Bugg,

'*Here hath been with me one* Sam. Waldingfeild,* '*a* London *Quaker talking about your withholding* '*the evidences of the Meeting-houſe —— I promiſed* '*him to write to you about it, and do earneſtly perſwade and adviſe you to deliver the* '*the deeds, for you cannot juſtify the detaining them.* '*And if the King* * *ſhould be petitioned about it, Mr.* 'Penn *hath ſuch an Intereſt as may occaſion you to be called to the Council-Table.*

* This *S. W.* is one of their Preachers.

* K. *James* II.

Notwithſtanding the threat of Mr. *Penn's* Intereſt at Court, I returned anſwer, that I was very willing to appear at the Councel-table; for unleſs they would ſome way ſecure to me my property, I would not deliver the Deeds, how great ſoever their intereſt was at the Councel-table, unleſs by Law forced, *&c.*

Well, ſoon after the *Feoffees* were at me again for the *DEEDS*, I ſtill told them, that unleſs they would take ſome care to ſecure my intereſt in the houſe, I would not deliver the Deeds, unleſs by Law forced. So then they asked me, what, how, and after what manner would I require ſecurity? ſo then I did propoſe an even Method and equal Terms, as I thought,

viz. Either repay me my twenty pounds again, which I had in it; or give me an Instrument under your hands that I shall have, possess, and enjoy the same benefit *I* formerly had: Now, said I to them, take your choice, for unless you perform one of these two things, I will never deliver up the Deeds, unless by Law forced; I am not afraid to appear at the Council-Table *, neither will *I* fear you, nor trust you in any point where *Holy Church* is concerned; (remembring how you, like the Papists, will keep no Faith with such as you account Heretics, or Self-condemned Apostates†.) And when they saw me thus resolved not to trust their Promise, nor to take their Words; they then chose rather to give me a Deed, to secure me, under the Feoffees Hands and Seals, and *Jos. Bangs* and *Philip Cranniss* are witnesses to it; which being large, *I* shall only recite a few words out of it, shewing that *I* have power to hold a Meeting, to appoint a Meeting, to speak in a Meeting, to write in the Meeting; in a word, whatever in former days *I* did, my Power is the same: So that *I* fear not *G. W*'s other CONSEQUENCES. *I* am provided against their Arbitrary Wresting my Property out of my Hands, as they have done to too many, *viz.*

* *Pray G. Whitehead, S. Waldingfield*, let us know the reason why *W. P.* will not appear himself now?

† For I remember the Agreement between *S. Cater*, and *G. S.* and I, which was so firmly done, and recorded in their quarterly book, as in *Painted Harlot*, p. 60, 62, 63. Yet not being under Hand and Seal, when I put forth my Book, *De Cbr: Lib. &c.* They wrote me word, that if I did not call in, and condemn that book, that they would come out with their Narrative, *&c.* By which I saw the popish Maxim fulfilled, *viz.* No Faith or Covenant to be kept with Hereticks.

'Memorandum, *That on the* 15th *day of* August, 1678. *We who are Feoffees for the Meeting-House in* Hallowel-Row, *in* Milden-Hall, *in the County of* Suffolk, *do by this our present Writing acknowledge, That* Fra. Bugg *of the same Town and County, gave towards the purchasing the Burial Place, and building the said Meeting-House, with the out House appertaining to the same, the Sum of twenty Pounds and five Shillings. And thereby hath as great an Interest in the Meeting House as any of* US, *or any* OTHER PERSON WHATSOEVER. *

* What think you, *George*, had not I as good a right as you, that never gave penny to it? *viz.* If you will keep Covenant.

'*And we do by these presents, as well in Consideration of the said twenty pounds, towards the Purchase aforesaid, as also for divers other causes and considerations according to the Power resting and residing in us; do Covenant, grant and agree to and with the said* Fra. Bugg, *That he, the said* Francis Bugg, *shall from time to time, and at all times hereafter, have, possess and enjoy, the same Ingress, Egress and Regress, Use and Possession, which he, the said* Francis Bugg, *formerly enjoyed* †; *without the Let, Hinderance, or Molestation, of the People called Quakers.* §

† Mark that.

§ Be sure you keep Covenant, I shall tell you of it else.

Now,

Now, *George*, I think I am out of the reach of your other *CONSEQUENCES*; yea, out of your power of thruſting me forth of your Meetings, as you have done others, and then call them diſtracted, and the like: I will aſſure you they had not need be diſtracted that deal with you, but have their wits about them, or elſe they ſhall ſoon feel the effect of your other *CONSEQUENCES*; but I now am paſt the fear of your Councel-Table, your Friend *Penn*'s Intereſt, or *Geo. Whitehead*'s other Conſequences.

Obj. *Well but ſome may ſay, what, will they go to Law, or what other Conſequences can* G. W. *mean? We thought them to be great Sufferers, and not ſo ſubject to go to Law.*

Anſw. That they will go to Law, and upon ſmall Trifles too, I can ſhew it their Judgment: For *Tho. Criſp* in his books had but mentioned 2 of the Letters of the Names of ſome of their Miniſters that lived in ſome immoralities, and *Richard Richardſon* their then Clerk, to their ſecond days meeting, who wrote for the Church, *viz.* their Society, and on their behalf, ſent him a Letter to conſult his intereſt, *&c.* The Abſtract of which follows, *&c.*

Tho. Criſp, London *the* 31 (5) *Mon.* 1682.

'*Thy Book I have not read, others have them; only thy Letter remains by me,* '*wherein I find thee charging Friends with Whoredom, Theft, Cheating, Breaking,* '*and other Immoralities——thou mayeſt conſult thy own ſafety—this is not mat-*'*ter of Religious Controverſy, but civil Moralities; the Church will require no* '*ſuch ſatisfaction from thee: But they cannot reſtrain men in their civil concerns,* '*from ſeeking Juſtice in a legal way*†. &c.

† *G. W.* If that be your opinion, that 'tis lawful to ſeek Juſtice in a legal way; what makes you ſo angry with me, for getting a Juſtice Warrant for you, to the intent, that I might get you to own your ſcandalous book *Judgment fixed*, &c. Did not I ſeek Juſtice againſt a publick Defame, in a legal way; which I have in part obtained? *viz.* Your owning your Book, *&c.* which is in order to farther ſatisfaction. You ſeemed very kind to the Juſtice in omitting his Name, but you have pointed at him, ſaying, there he dwells, *viz.* at *DORNHAM*, *IN SUFFOLK*, which is all one to telling his Name, which when he ſaw it, he ſaw through your Sophiſtry, and gave a right Character of your temper in that Affair, *&c.*

And if ſo, that the very mentioning 2 Letters of a Name, put them in ſuch a Fret and Paſſion, *I* hope they will bear with others, if they ſeek a Remedy againſt them for their ſlanderous Tongues and Pens, Neither did *I* think it neceſſary to truſt to their promiſe (whom *I* have found ſo falſe in ſo many caſes) for my ſecurity; if *I* had, *I* ſhould ſoon have felt *G W*'s other *CONSEQUENCES*. And as to their being great Sufferers, *I* know that many of their Hearers are, but it was ever the way of their Miniſters to ſave themſelves, as my book the *Painted Harlot*, &c. ſets forth. But yet *I* remember one thing which will diſcover how they love to mag-

nify their Sufferings, and account such great Sufferings, which indeed are no Sufferings at all, as the next Chapter will sufficiently make appear; so that it is no Apostacy from the Articles of the Christian Faith, to separate *from the Quakers and their Errors.*

CHAP. IX.

Sheweth that the forsaking the Quakers, *is no Apostacy from the Articles of the Christian Faith.*

SAmuel *Cater*, one of their insignificant Preachers, had a Meeting at *Phakenham* in *Norfolk*; which, as it stands in their Quarterly book, will tell after ages, that *Sam. Cater* was fined 20*l.* and distrained,* &c. and that for Preaching too: And this will look great and exalt his Name, and crown his Memory, tho indeed he did not suffer one Shilling; however there it stands as an honourable and valiant Suffering, unless it be lately cancelled and blotted out, as it ought to be. The Passage (which *I*, having a providential opportunity, took out of their Quarterly book) stands thus.

* See their Quarterly Book, at *Hadenham*, in the Isle of *Ely*.

'Samuel Cater *for being at a Meeting, at* Phakenham, *in* Norfolk, *on the* 'fourth *day of the* fifth *Month, called* July, Anno 1670. *preacking and publishing* 'the Gospel of Peace. *One* Ann Wats *a Woman Informer, told the Officers (who* 'came with a Warrant, *and had him before one* Christopher Colthorp *a Justice,* 'who fined him Twenty Pounds; *which Warrant and Conviction was sent to the* 'Justices in the Isle of Ely, *namely* John Luney, Henry Hitch, Tho. March, 'who in pursuance of the Norfolk Justices Conviction, *sent their Warrant to the* 'Officers of Little-port; *who distrained as much Houshold Stuff and Timber, from* 'the said Samuel, *as was worth more than Twenty pounds.*

Now its true thus far, that there was a Conviction, as also a Distress; but the Goods distrained were never sold, but returned to him again, and consequently *S. Cater* no Sufferer, &c. Yet there being but the Colour of a Suffering, that he might not lose the Glory of it, he presently sends it to the Quarterly Meeting there to be recorded, as a perpetual Testimony of his Valour, and everlasting Renown. First, That *Sam. Cater* was a Minister, and a Publisher of the Gospel. 2dly, That, as such, he was fined twenty Pounds in *Norfolk*, by Sir *Christopher Colthorp*; and that for his Ministerial Function too. 3dly, That the Magistrates in the Isle of *Ely* had a hand in this Tragedy and lamentable Suffering, by joyning with the *Norfolk* Justice in the execution of the Law.

Now

Now, Reader, does not this look formidable; will not People that read this a Hundred years hence, when this Holy Chronicle comes out, and none alive to contradict it; look like a noble Suffering, a valiant Act, and deſervedly famous? When, Alas! as I have obſerved, it was no Suffering; but thus far contrary to a Suffering, that though he was fined, though he was deſtrained, &c. yet his Goods where all returned, and *Sam. Cater* had his own again; and, as an Incouragement, ten Pounds ſent him as a Reward, for this his noble Act, and valiant Undertaking &c.

* Now whether *Sam. Fulbig, Clem. Crab, Tho. Hawks, James Peachy, John Lover, Henry Waddelow, Tho. Paine, Robert Crab,* (who had as many Cows, Horſes, Mares, Pewter and Braſs taken away, for being at a Meeting in *Little-port*, the 9th of *June* 1670) had their Goods again, and eachof them 10*l.* to boot? If not, are you not partial? do s not your Miniſtry ſtand in a better ſtation than the Hearers, , whoſe Servants they ought to be?

O theſe horrible Religious Cheats! they are nautious to a Chriſtian mind.

Obj. *But ſome may ſay, what Benefit can the recording this pretended Suffering of* S. Cater *be; ſince he, firſt, had his Goods again, and ſecondly* 10*l. ſent him from* London, *as a Reward and Incouragement?* &c.

Anſw. Much every way. Firſt, in that it raiſed his Name now, and will renown it hereafter; beſides his ten pound was ſent him, which perhaps if it had not been recorded, in Order to be Chronicled, they would not have given him that Gift, which was carefully ſent from their Treaſury at *London*, by *John Peacock*, Draper, late of St. *Ives*.

I remember in their book, *Judas and the Jews*, p. 41. there is this paſſage, *viz.*

'*Our faithful Chronicles, of the bloody Tragedies, of that profeſſing Generation, will tell* FUTURE '*Ages, other things*, &c. And why future Ages? Oh! the Reaſon is plain; for if their Holy Cronicles of their Tragical Sufferings, which they pretended to ſuffer under the Presbyterians and Independents, in the Protectors time, be ſuch Shams as *THIS*, of *S. Caters*, is, *viz.* To pretend they ſuffer twenty Pounds, when inſtead thereof, they get ten pounds, into the Pocket, clear gains. I ſay if it be ſo, and ſhould bring this their Chronicle forth in print, in the ſame Age, in which they were acted, whilſt People are alive that remember the Tranſactions: They would *THEN* from their Knowledge and Experience of the grand Hypocriſy of their infallible Doctors, write an anſwer to their Chronicle; convict them of their Holy Cheats, and they knowing this, for they are a cunning People, yea and Prophets too

* *Judas* and the *Jews*, p. 41. *W. P.*

† *Note*, That *Sol. Eccles.* one of their most seeing Prophets, propheſyed that *JOHN Story* ſhould dye within one year after his Propheſy, but he lived about 4 years after. See *Babels Builders unmasking themſelves*, &c. *p.* 15, 16. *per Tho. Criſp.*

too †: So that they can eaſily foreſee the dangerous conſequence their ſaid faithleſs Chronicle might, in all probability, meet with; and this I take to be the main Reaſon (yea and a prudent one too) why it doth not come forth. For in *October*, about 72. I was at *London*, at a Meeting about Sufferingis and it was then talked of; and very earneſt ſome were, I well remember, to have it come forth. And *William Penn*, 1673. gives publick notice of it in their Book, *Judas and the Jews*, &c. *p.* 41. but ſtill no Chronicle is come forth, and the reaſon is plain; in that many of the Sufferings therein recorded, may be like this of *Sam. Caters*. And then what a pack of Hypocrites would they evidently appear to all the * world.

Sam. Caters Sufferings.
*As in the *Quakers unmask'd* in *Quarto*.

Tho thus far he can ſtill prove it for a need; he was fined and convicted, this he can prove by the Clerk of the Seſſions book; nay, he was diſtrained too, this his Neighbours can teſtify; and as this is no Lye, ſo neither is there any more recorded. But the *CHEAT* lies *HERE*, 'tis to make future Ages believe that as *S. Cater* was a Preacher, ſo he preached once at *Phakenham* in *Norfolk*, and was fined and diſtrained, and conſequently loſt twenty pounds; which for him to loſe, who formerly, before he got the Knack of Preaching, was a poor Carpenter, and went with his Budget of Tools at his back to day labour, *&c.* I ſay, as this Suffering if true, were ſomething, (though indeed I do not in all the Scriptures find the like. No, no, we read that many ſuffered the loſs of their Goods, *&c.* but never what Apoſtle, by what Juſtice, how many Mares, Horſes, Timber, Pewter, Braſs, and the Mans Name that ſuffered. No, no, this is alſo too much like the Papiſts, who take care that their deſervings may be Chronicled; and their pretended meritorious deeds preſerved to Poſterity.) but being falſe, and a meer Sham, and the *CONSEQUENCE* not following the *PREMISES* is a Cheat, and a Lye put upon future Ages: When *Ann Wats*, the Woman Informer, is dead; when Sir *Chriſtopher Colthorp* is dead, when *Henry Hitch*, *John Laney*, *Thomas March*, Eſquires, Juſtices of the Peace for the Iſle of *Ely*, are dead; his Neighbours, the Conſtables, Churchwardens, and Overſeers are dead; I ſay when all theſe are dead, who can from Experience reprove their Hypocriſies, *&c.*

CHAP.

CHAP. X.

Shews that the forſaking the Quakers, *is no Apoſtacy from the Articles of the Chriſtian Faith.*

IN *G. W*'s *Contentious Apoſtate*, &c. *p.* 5. there is one Paſſage *I* cannot let paſs, without ſome Obſervation, *viz.* 'Francis Buggs's *Wife ſtood up* 'to clear her Conſcience——*In Teſtimony againſt her* 'Husband's *writing Books againſt Friends* *, &c. Eſpecially ſince he knoweth that *I* there ſolemnly diſowned the thing. *I* ſay this paſſage is ſuch a baſe, unchriſtian Practice, as ought not to be paſſed over with ſilence; yea, and ſuch a thing as *I* do hereby challenge *G. W.* to give me one Inſtance in all the Religious Controverſies extant amongſt all that profeſs Chriſtianity, (the *Papiſts* and *Quakers* only excepted) that ever a Man's own Wives Teſtimony was brought againſt him publickly in Print.

* She in her Zeal being one of them, was troubled to have them laid open.

That the *Quakers* do practiſe it *I* grant, when it is for *Holy Church*; or, as they term it, for the *Truth's ſake*: For let this be noted, where the *Papiſts* ſay they act for the Church, and for Holy Church, *&c.* There the *Quakers* frequently ſay for Truth's ſake, for the Honour of Truth. And that if any own them, they own Truth; if any write againſt them, they then are reputed to write againſt Truth. And on this foot and bottom, what ever is ſaid or done in favour or againſt this People, 'tis conſtrued to be done for or againſt Truth. And upon this foot doubtleſs do they in their blind zeal follow the ſteps of the *Jeſuits*, whoſe great buſineſs is to divide Families, Kingdoms and Nations; to ſet Wife againſt her Husband, and Husband againſt the Wife, *&c.* which in the Paſſage before cited muſt be their deſign, or elſe they would never publiſh my Wives Teſtimony in Print againſt me, for my writing againſt them, *&c.* which as it is their Practice, ſo it harmonizes *ONLY* with the Practice of the *Papiſts*; ſo on the other hand it is againſt expreſs Scriptures, the Practice of the Primitive Chriſtians, and Bleſſed Martyrs, as anon *I* ſhall, *GOD* permitting, make appear.

Firſt, That it is their Practice, *I* prove from the Practice of *John Feild*, *&c.* who publiſhed Mr. *Criſp*'s Wives Teſtimony againſt her Marriage with her Husband, by a Public Miniſter according to Law, about 18 Years after they had been ſo married. See *the 5th Part of* Babels *Builders unmaſk't*, p. 9, 10, *&c.*

'John

* One of the Preachers of the FOXONIAN PARTY.

'*John Feild* * *goes on*, (says *T. C.*) *Inquisitor like, and asks, Why did thy Wife condemn your Marriage? But may not those that pretend to sell Pardons, and pray Souls out of Purgatory*, (your Brethren) *say, That if their Prayers and Pardons be not effectual, why have, and do, so many give so much money for them? If a Woman gives all she hath to have her Husband out of Purgatory, an effectual proof of the worth of the Popes Pardons. But to answer this busie Inquisitor* John Field——*Take a View if your Brethren, all the wicked Crew of Confessors that belong to your ELDER SISTER* ROME, *and see how many of them to whom Confession is made, that will so many Years after divulge it in Print: For if any such Monsters be amongst the* Romish *Priests, they be accounted very abominable. And so much higher as your Pretentions be beyond theirs, the greater is the aggravation of your basenes. And I fear the wicked ONE was so great with you, to instigate you to the publication of this, in hopes thereby to make a DIFFERENCE BETWEEN US,* (viz. *my Wife and me*) *that so you might have your desires on us; some of* George Fox's *Reformado's having said, None thrive or prosper that speak against him: But, I bless GOD, I fear not* G. Fox's *whole Black Guard of Lyers*, J. Feild, R. Richardson, Chr. Taylor, *&c.*

Reader, here I have shewed that it is their Practice: And this is enough (together with my Case) to shew, that they follow the steps of the *Jesuits*: *T. Crisp*'s Case is full and plain against them. I shall next proceed to shew, that this their Practice is contrary to the Scriptures, for it is said,

Numb. 30, 13, 14.

'Numb. 30. 13. *But if her Husband disallowed them the same day that he heard them, nothing that proceeded out of her lips concerning her vows, or concerning her bonds, shall stand in effect; for her Husband hath disallowed them, and the Lord will forgive her,* See ver. 14. *So every vow, and every oath or bond made to humble the Soul, her Husband may establish it, or her Husband may break it,* &c.

By which 'tis apparent, that *GOD* hath placed the headship in Man, and given him the Dominion over his Wife: And yet, contrary to Scripture *, and contrary to the Practice of the Primitive Christians, and Protestant Martyrs, you have exposed her Testimony against her Head and Husband; which admits of no other Construction, but to make a difference between Man and Wife, as Mr. *Crisp* well understood you in his Case.

* For they know that I did disallow of her Testimony the day I heard it.

Secondly, I shall shew that it is against the Practice of the Protestant Martyrs. See *William Tindall*'s Book, intituled, *The Obedience of a Christian Man*, p. 108. '*After that* Eve *was deceived of the Serpent, God said unto*

'to her, Gen. 3. *thy Appetite ſhall pertain unto thy Husband, and he ſhall rule* 'thee, or raign over thee. *GOD which created the* 'Woman, *knows what is in that weak Veſſel,*) as *Peter* 'calleth her) *and hath therefore put her under the obedience of her Husband,* 1 Pet. 3. *he exhorteth Wives to be in ſubjection unto their Husbands, after* 'the *Example of Holy Women in old time which truſted in GOD: And as* Sarah 'obeyed Abraham, *and called him Lord, which* Sarah *before ſhe married was* 'Abraham's *Siſter, and equal with him; but as ſoon as ſhe was married was in* 'ſubjection, *and became, without compariſon, inferior; for ſo is the Nature of* 'Wedlock *by the Ordinance of God.* Paul *ſaith,* Epheſ. 5. *Wives ſubmit your* 'ſelves *unto your own Husbands, as unto the* LORD; *for the Husband is the* 'Wives Head, *even as Chriſt is the* HEAD *of the Congregation: therefore as the* 'Congregation *is in ſubjection to Chriſt, likewiſe let the Wives be in ſubjection to* 'their Husbands *in all things; let the Woman therefore fear her Husband, as* 'Paul *ſaith in the ſaid place,* &c.

W. Tindall's Works, *p.* 108.

Wives to be in ſubjection to their Husbands.

Thus I have ſhew'd both by *Moſes*'s Writings, and the Apoſtles Writings, and by the Judgment of *William Tindall* that worthy Proteſtant Martyr, that as Women ſhould be in ſubjection, ſo are their Sayings concluded by the Authority which *GOD* hath given their Husbands over them. Now hear his Opinion of the Practice and Principles of the *Papiſts*, and their Politics*, who had laid by reading the Scriptures in their Churches, as the *Quakers* have done; pretend to be infallible in their Councels, as the *Quakers* do: Pray hear the Martyr what he ſays farther, *viz.*

* The *Jeſuits* and *Quakers* practice agree in one.

'*On the other ſide I have*(ſaith *William Tindall*†) 'alſo uttered the Wickedneſs of the Spirituality, the 'Falſeneſs of the Biſhops, and Jugling of the Pope; 'themſelves, borrowing ſome of their Pomp of the Jews, and ſome of the Gentiles, 'and have with ſubtile Wiles turned the obedience that 'ſhould be given to God's Ordinance (Marriage unto 'themſelves*. And how they have put out GOD's 'Teſtament, and GOD's Truth, and ſet up their own 'Traditions † and Lyes, in which they have taught the 'People to believe, and thereby ſit in their Conſciences 'as GOD.——Wonderful are the things that are 'thereby wrought, the WIFE is FEARED and 'COMPELLED to utter not her own only, but alſo 'the SECRETS of her HUSBAND*, and the 'Servant the SECRETS of his MASTER, &c.

† Pag. 180.

And how they have diſguiſed

* So do the *Quakers*, who contrary to the Laws of God, and his Ordinance of Marriage, print the Wives Teſtimony againſt her Husband.

† That the *Quakers* have ſo done, ſee their Certificates for Marriage, where they leave out the word Obey, or Obedient to their Husbands, &c.

* Thus far are the *Quakers* and *Papiſts* of Kindred, and *G. W.* in this practice may be ſaid to be Brother to *Bonner*, and the reſt of that abominable Crew.

And as *George Whitehead* hath been an ill Inſtrument to ſet Man and Wife at variance, ſo hath he been as ill an Inſtrument in breaking the Match between *S. Bolton* and *Mary Penington*, which (had *I* leave from *S. Bolton*) *I* could freely publiſh his baſe and Jeſuitical practice in that Affair. However, in that *S. B.* on the 10th day of *May* 1691. in a Publick Meeting in *White-Hart* Court in *Grace-church-ſtreet*, *London*, did then charge him publickly to be '*A DECEITFUL HYPOCRITE*, *proffering to* 'refer the matter he had to accuſe him of to Friends, or other ſober perſons, indif-'ferently choſen: *But* G. W. *anſwer'd*, The Buſineſs was not Referable. *To* 'which S. Bolton *replied*, *That* G. Whitehead *would have referred the mat-*'ter in difference between them, on condition that he the ſaid George *might have* 'had the Nomination of all the Perſons. This being publick, *I* may take publick Notice of it. *I* know great part of the buſineſs, but not having leave from *S. B.* (who chuſes rather to ſuffer under them, for the ſake of ſome honeſt People amongſt them) *I* ſhall not open the matter, *&c.*

But thus much may be obſerved from what was obvious at the ſaid Meeting, that there is a Difference; that *S. B.* Chriſtian-like, did offer to refer it, that ſo *G. W.* if found guilty, might bear his blame. And that inſtead thereof, 'tis alſo apparent that *G W.* refus'd it, unleſs he might chuſe all the Men, and then, perhaps, he would have choſen *Sam. Cater*, *G. Smith*, *Steph. Criſp*, *Ez. W. Tho. Rudyard*, and his Brother *Robert Sandiland*. And ſuch a Tribe of Wretches amongſt them, as that *S. B.* muſt never have expected Juſtice. And unleſs *S. B.* would admit that he might chuſe all the Men, he would not refer it; ſo that *S. B.* had cauſe ſufficient to call *G. W. DECEITFUL HYPOCRITE*, &c.

To confirm this, that as *G. Whitehead*, &c. in my Caſe, and Mr. *Criſp*'s Caſe*, had a deſign to ſet Man and Wife at variance, and that therein they have acted like the cunning *Jeſuits*, whoſe buſineſs have been, and no doubt ſtill is, to make diviſion in Families, Kingdoms, and Nations, as *I* before have obſerved. So in the Caſe of *Samuel Bolton*, *G. Whitehead* hath out-done the boldeſt *Jeſuits* that ever *I* read of. And that it may appear, that it hath been the Practice of the Preachers amongſt them to break Matches, and that the Conſequence of any young Man or Maid of ſpeaking a word againſt a Preacher, may loſe him a good Wife, or ſhe a good Husband; or, indeed, any other Fortune or Preferment, for all the Peoples Fortunes began to hang upon the pleaſure of their Miniſters*; get their good Will never fear, but to obtain your deſire; diſpleaſe them, a hundred to one if you obtain it. I know divers Inſtances that I could produce to confirm what I ſay, but ſhall rather chuſe to recite only part of a Letter written by one formerly

* The like betwixt Mr. *William Mucklowe* and his Wife. See *G. W.* [That] *Apoſtate Incendiary*, p. 8.

* But let it be noted, That as Self-denying as their Miniſters pretend to be, yet none of their Hearers get richer Wives than they, which is one convincing Argument, that they are not ſincere.

merly then, and ſtill eminent amongſt them, whoſe Name I ſhall not mention; but can ſhew the Letter, under the Parties own hand, if need be, *viz.*

'Dear Friend, &c.

'I *Underſtand that there is a new Controverſy lately riſen, about the Money thou once told me was gathered amongſt Friends, for the relief of* I. C. —— *Friends here are much concerned about it; knowing right well that all honeſt Friends in that day gave it freely, according to Chriſts command, expecting nothing again* —— *ſome of them are dead; And I ſuppoſe they did not make the Common* BANKERS *their Executors, therefore the Money demanded cannot in right Reaſon be paid* —— *the Donors Will muſt be fulfilled in all things, and not the common* PURSMONGERS. *We deſire a Liſt of thoſe that expect their Money again, and the ſeveral Sums in order to the paying of it: Some Friends have a Teſtimony againſt* COMMON-BANKERS* *at this day, that being contrary to true Religion, that takes thought for to morrow. I have been examined by the Law profeſſors, whether we had a common Purſe or Banck, I anſwered we had none. I told them, as I here tell thee, that true Religion takes no thought for to morrow. This gave ſo much ſatisfaction, that Friends in this Town have been quiet ever ſince. The Magiſtrates look upon profeſſing* COMMON-BANCKERS, *to be as bad as thoſe that hoard up Arms and Ammunition; and not without Reaſon, for Money anſwers all things. If Friends would put away this* DAGON,* *and take Money only for their preſent Neceſſities, things would ſoon be better with them. God will not bleſs thoſe that break his Commandments with hoarding up* COMMON BANKS; *and quarrelling with thoſe that do not bring in* MONEY *faſt enough* † *to them: I have obſerved that it hath been frequent with ſome to reckon thoſe that brought in* MOST MONEY *into their* COMMON BANCK, *to be the beſt Chriſtians, which hath been the cauſe that ſome of us have given our Alms more ſecretly, according to Chriſts command. and have declined their Cuſtom.*

* But *G. Fox, G. Whitehead, Step. Criſp*, and their party, never liked thoſe Friends.

* How ſhould *S. Cater*, and ſuch Preachers, then be thus furniſhed and thus rewarded, and thus incouraged *&c.*

† You ſee *W. R.* was in the Right, and that it was of Neceſſity for *T. Elwood*, or ſome other to Apologize. See *Batt. Rams, &c.* p. 13. 14.

'*I have heard ſomething concerning this Controverſy now on foot, which I perceive ariſes from a private and perſonal Quarrel about a Maid that was chooſing a Husband for herſelf; and alſo 'tis expected ſhe ſhould give up her Concerns, in that buſineſs, to ſome of our Preachers; which was never practiſed until of late,* AMONGST ANY THAT PROFESS TRUE RELIGION: *It is that which hath made the* JESUITS *to be* ABHORRED, *amongſt ſome of the wiſeſt and honeſteſt of the Papiſts themſelves; ſo that they would not let them*

'come within their Houses. * If the Maid be a wise 'Woman, and of Age to dispose of herself, she will not 'let any of our Preachers meddle with her Concerns, of 'choosing a Husband for her; that is none of their busi-'ness *. They should ONLY meddle with their 'own business, and let honest Friends make their choice 'themselves: We have no Law nor Custom among us, for 'such as defame or obstruct lawful Marriages; the 'Church of England is honester, upon that account than 'we; they make such as obstruct, or defame Marriages, 'either to make good their Charge, or to make sufficient 'Satisfaction to the Parties wronged, &c.

* They were the wiser, for they and their Offspring do more hurt than good, commonly.

* That is very true, but they will have a Hand in it, for the most part; and if they be not pleased, or any other self Interest sway them, they will as certainly break it, and do mischief, as ever the Jesuits did, this many are witnesses of; *S. B.* for one, and *Jonathan Lamball* another, *cum multis aliis.*

Thus, Reader, you see that there hath been Testimony after Testimony, both publick and private, against these *PURSMONGERS*, and *COMMON BANCKERS*; their *DAGON*, and great Idol; against their Reckoning such the best Christians, who brought in most *MONEY* into their *BANCK*; against this private way of their maintaining their Ministers, whilst they exclaim against the publick Ministry, as Hirelings, &c. as well as against their Jesuitical practice of medling with Marriages, wherewithal they (as this Letter very well observes) have nothing to do, nor seldom do any thing but mischief; as also against their Popish Practice, of publishing in print, the Testimony of Wives against their Husbands, whom *GOD* hath set Head over them; and by whose Authority their sayings ought to be concluded. Thus do they walk hand in hand with their *Elder Sister*, having received a Spirit *contrary* to *Moses* and the Prophets, Christ and his Apostles, Saints and Martyrs; and by it are leed into these errours.

Their Cabinet counsel is disclosed.

And that it may more evidently appear, that there hath been Publick Testimony against their Common Banks and Private Pursemongers, their *Dagon*, as the Letter rightly calls it: I may transcribe a few of *W. Rogers* his Lines, in his Poem intituled, *A second Scourge for* G. Whitehead *an Apostate Quaker*, &c. *viz.*

——*Where Pride seems no Disgrace.*
And yet when she ROME's *Sister is but call'd,*
She winches like touch'd Horses that are gaul'd.
Confusion her attends, next follows Woe;
For thus she whirls, but God knows where she'll go.
Who when they wanted Money to proceed,
The Church, her Cash, then did supply her need.

And

And therefore when her Caſh was empty'd, ſhe
Crav'd MONEY * *for to ſerve the* MINISTRY.
At length her Papers, like to Briefs, did cry
For MONEY, MONEY; *for the* MINISTRY:
And when that Practice was diſlik'd by ſome †,
She ſeem'd like one, whoſe Downfall's near to come.
This Church will fall, her Load will be her Guile;
If you, oh Flock, keep Purſe ſtrings faſt a while.
When that Spring fails, by her you'l not be priz'd,
Uſurpers then o're you, you'l ſee deſpis'd;
And Woes may long attend ſuch Prating Preachers,
As for Prefermens turn'd, deceitful Teachers.
Fox *is term'd Head, yet* Whitehead *ſteers the Courſe,*
Till both was ſcorn'd, and they grew worſe and worſe.

* This Dagon will fall.

† *Viz.* The Author of the recited Letter, and ſome others who hated their Hypocriſy in crying out againſt others as Hirelings, when they had their Banks and Purſemongers privately, *&c.*

Thus the Reader may perceive, how plainly theſe hypocritical practices have been made appear; and how their Hypocriſy, ha th from time to time been diſcovered, both privately by ſome of their own People, and ſtill eminent amongſt them; only they abhor the Deceit and Falſhood amongſt their Teachers and Preachers; and ſome who are juſtly ſeparated from them, upon a ſight of their grand Errors, and deep Hypocriſies; amongſt which was *W. Rogers*, who hath wrote divers books againſt them, intituled, *The Chriſtian Quaker diſtinguiſhed, from the Apoſtate and Innovator*, &c. in 5 parts bound together, very eminent and ſerviceable in the diſcovery of their Intreagues, to which I refer the Reader, * as well as to his 6th, 7th, and 8th parts of *the Chriſt. Quaker diſting. &c.* publiſhed ſingly; and alſo to his Poem ſtiled, *A ſecond Scourge for* G. Whitehead, *an Apoſtate Quaker*, &c. Out of which I took the foregoing Verſes, which did ſo perplex this *Well-Favoured Harlot*, that *G. W.* being not able to return an Anſwer to it, out came *Thomas Elwood* to his Relief, and to reſcue his Brother *Whiteheads* decaying Reputation, puts forth a Book ſtiled, *Rogero Maſtix*, &c. by which inſtead of helping them, by hiding them, he told more Truth (tho poor man he could not well help it, things are ſo plain) than forty of them would do; ſaying *Amen* to great part of what *William Rogers* charged them with. And therfore, good Reader, mark well what this *Tho. Elwood* ſet forth in his book, which is licenſed, and came forth by the Conſent and Approbation of their Church, and is kept in their Library, *viz.*

* And ſurely I may as well as *G. W.* refers to *Tho. Elwoods* Antidote, *&c.* And his Brother *Robert Sandilands* Pamphlet, and with a great deal of more Reaſon. See his *Judgment ſix d, p.* 260.

See my book *Bat. Rams.* p. 13, 14, 15.

But

'*But that Christs Ministers should be supply'd* (a)
'*With Necessaries, by the Church His Bride*;
'*Is such a known and certain Truth as none,*
'*Perhaps has e're oppos'd, but thou alone.* (b)

a Here is a Confession that their Ministers are supplyed, then it seems they do not go at warefare at their own Charge, as you have pretended.

b Yes you have frequently denyed that Ministers should have Money to supply their Necessities, *&c.*

'*That 'tis the Church's duty to supply*
'*The needful wants of all her Ministry*;
'*And Truth it is, too plain to be deny'd,*
'*Christs Church should for Christs Ministers provide:*
'*What carps thou at, then* (William) *would thy Muse*
'*Plead that St.* Paul *did not this Priviledge use.* (c)

(c) No, *St. Paul* did use that Priviledge, 'tis you that pretend not to use it; nor that no such reward should be found amongst you, for said you *FREELY* we have receiv'd, and *FREELY* we give.

'*That what was lacking, to him privately,*
'*The* Macedonian *Brethren did supply.*
'*Thus it appear'd the Apostle did partake*
'*Of that Provision which the Church did make*;
'*Christs Ministers to furnish, and their need*
'*Supply, when they want* MONEY *to proceed.* (d)

(d) Then it seems you do supply them with Money to proceed, then that's enough, there is no body charges you with taking Tythe; If you have Money for preaching, is it not as good as Tyths? What Reason is there then for you to exclaim against others, who do the same thing your selves?

'*Pretend thou canst not, that the Stock is given*
'*To such as have no need thereof,* (e) *but even.*

(e) No, What need was there to send *Sam. Cater* 10*l.* which is a Rich man, and a great Trader.

'*Thy Flirt at* Richardson, *for taking pay,*
'*For what! As Clerk he writes, doth much bewray*
'*Thy Folly and Injustice: Is't not fit,*
'*Who works for others should be paid for it?*
'*And that by them who him to work desire,*
'*The Labourer is worthy of his Hire.*

(f) Now you confess to have Hirelings amongst your selves; Surely you will forbear to call others Hirelings; for as you have pretended to preach, teach, and suffer freely; so you pretended to record, and to write freely, as anon will appear. Thus hath *T. E.* discloſed your Secrets, and laid all open.

By

By all which 'tis plain, that now they firſt acknowledg, that Chriſt's Miniſters ſhould be ſupply'd: But their Anſwer for this is, none are Miniſters of Chriſt but themſelves, ſo none ſhould be ſupply'd but themſelves.

2dly, That they acknowledg, that when their Miniſters want *MONEY* to proceed, that they then furniſh them with Money. This they confeſs, and this they do by their Brother *Ellwood*'s Acknowledgment.

Object. But 'tis objected againſt by *G. W.* in his Book, *Innocency againſt Envy*, &c. p. 14, viz. *We deny his Charge of preaching for Money, or being ſo burthenſom as the Publick Miniſtry*, &c.

Now I grant, it is a hard matter to prove that they preach for money, *viz.* that they tell People, if you will give me ſo much money, *I* will preach unto you, this *I* never affirm'd they did: But that they do take money for preaching, *I* do ſtill affirm; and at the Conference betwixt *G. Whitehead* and my ſelf, at *Joſ. Bangs*'s Houſe, *Auguſt* 24. 1691. *I* prov'd it to his Face by a good Witneſs, one of themſelves, ſtill eminent amongſt them, namely, *Edward Firth*, viz. that *S. Cater* took 3 *l.* for preaching; and at the Publick Meeting *I* told *S. Cater* of that 3 *l.* and of the 10 *l.* ſent him at another time from *London*; and this he did not deny, but ſaid it was All: (Denying 40 *s.* *I* did then charge him withall, which he received, as *I* was informed from another hand.) So here is 13 *l.* received by one of their rich Preachers, who have no need to take, but is better able to give, than many that do give. But ſays *George* *, 'Let us ſee his proof that we are more 'burthenſom than the National Miniſtry, &c. That 'we take 50 l. per Annum. Again †, 30 l. for 'writing a Manuſcript of five or ſix ſheets of Pa-'per. I ſay their Miniſters take money for preaching. *Thus F. B.*

* Innocency againſt Envy, p. 14.

† The Contentious Apoſtate, and his one Blow, p. 22.

To all which I anſwer; Firſt, I ſpeak my own Experience: Your Miniſters have coſt me as much in three Months, as the Publick Miniſtry has coſt me in three Years. You may put me to prove it if you will, but this is true: And I have Reaſon to think 'tis ſo with many more, firſt from the recited Letter which reproves your *BANKERS*, *COMMON PURSMONGERS*, and your *Dagon*; and 2dly, from what *W. Roger* charges you with, and as *Thomas Ellwood* confeſſes.

Secondly, *Ellis Hooks*, who wrote ſeveral Epiſtles to divers of your Books; as alſo *Richard Richardſon*, each of them had 50 *l.* *per Annum*. If you ſay not as publick Preachers, but as Clerks, I ſay ſtill that is as contrary to your Pretences, as your taking money for Preaching, as I ſhall anon ſhew; only you think to amuſe your Reader, by ſuggeſting that they have not 50 *l.* *per Annum* as a ſetled Maintenance. I do not ſay they have, nor never did; no, you are too cunning for that, for if you ſhould agree with them

* One of the Preachers of the FOXONIAN PARTY.

'*John Feild* * goes on, (says *T. C.*) *Inquisitor like, and asks, Why did thy Wife condemn your Marriage? But may not those that pretend to sell Pardons, and pray Souls out of Purgatory,* (your Brethren) *say, That if their Prayers and Pardons be not effectual, why have, and do, so many give so much money for them? If a Woman gives all she hath to have her Husband out of Purgatory, an effectual proof of the worth of the Popes Pardons. But to answer this busie Inquisitor* John Field——*Take a View if your Brethren, all the wicked Crew of Confessors that belong to your ELDER SISTER* ROME, *and see how many of them to whom Confession is made, that will so many Years after divulge it in Print: For if any such Monsters be amongst the* Romish *Priests, they be accounted very abominable. And so much higher as your Pretentions be beyond theirs, the greater is the aggravation of your baseness. And I fear the wicked ONE was so great with you, to instigate you to the publication of this, in hopes thereby to make a DIFFERENCE BETWEEN US,* (viz. *my Wife and me*) *that so you might have your desires on us; some of* George Fox's *Reformado's having said, None thrive or prosper that speak against him: But, I bless GOD, I fear not* G. Fox's *whole Black Guard of Lyers,* J. Feild, R. Richardson, Chr. Taylor, &c.

Reader, here I have shewed that it is their Practice: And this is enough (together with my Case) to shew, that they follow the steps of the *Jesuits*: *T. Crisp*'s Case is full and plain against them. I shall next proceed to shew, that this their Practice is contrary to the Scriptures, for it is said,

Numb. 30, 13, 14.

'Numb. 30. 13. *But if her Husband disallowed them the same day that he heard them, nothing that proceeded out of her lips concerning her vows, or concerning her bonds, shall stand in effect; for her Husband hath disallowed them, and the Lord will forgive her,* See ver. 14. *So every vow, and every oath or bond made to humble the Soul, her Husband may establish it, or her Husband may break it,* &c.

By which 'tis apparent, that *GOD* hath placed the headship in Man, and given him the Dominion over his Wife: And yet, contrary to Scripture *, and contrary to the Practice of the Primitive Christians, and Protestant Martyrs, you have exposed her Testimony against her Head and Husband; which admits of no other Construction, but to make a difference between Man and Wife, as Mr. *Crisp* well understood you in his Case.

* For they know that I did disallow of her Testimony the day I heard it.

Secondly, I shall shew that it is against the Practice of the Protestant Martyrs. See *William Tindall*'s Book, intituled, *The Obedience of a Christian Man*, p. 108. '*After that* Eve *was deceived of the Serpent, God said unto*

'*to her*, Gen. 3. *thy Appetite ſhall pertain unto thy Husband, and he ſhall rule* '*thee, or raign over thee. GOD which created the* '*Woman, knows what is in that weak Veſſel,*) as *Peter* 'calleth her) *and hath therefore put her under the obedience of her Husband*, 1 Pet. 3. *he exhorteth Wives to be in ſubjection unto their Husbands, after* '*the Example of Holy Women in old time which truſted in GOD: And as* Sarah *obeyed* Abraham, *and called him Lord, which* Sarah *before ſhe married was* 'Abraham's *Siſter, and equal with him; but as ſoon as ſhe was married was in* '*ſubjection, and became, without compariſon, inferior; for ſo is the Nature of* '*Wedlock by the Ordinance of God.* Paul *ſaith*, Epheſ. 5. *Wives ſubmit your* '*ſelves unto your own Husbands, as unto the* LORD; *for the Husband is the* '*Wives Head, even as Chriſt is the* HEAD *of the Congregation: therefore as the* '*Congregation is in ſubjection to Chriſt, likewiſe let the Wives be in ſubjection to* '*their Husbands in all things; let the Woman therefore fear her Husband, as* 'Paul *ſaith in the ſaid place*, &c.

W. Tindall's Works, *p.* 103.

Wives to be in ſubjection to their Husbands.

Thus I have ſhew'd both by *Moſes*'s Writings, and the Apoſtles Writings, and by the Judgment of *William Tindall* that worthy Proteſtant Martyr, that as Women ſhould be in ſubjection, ſo are their Sayings concluded by the Authority which *GOD* hath given their Husbands over them. Now hear his Opinion of the Practice and Principles of the *Papiſts*, and their Politics*, who had laid by reading the Scriptures in their Churches, as the *Quakers* have done; pretend to be infallible in their Councels, as the *Quakers* do: Pray hear the Martyr what he ſays farther, *viz.*

* The *Jeſuits* and *Quakers* practice agree in one.

'*On the other ſide I have*(ſaith *William Tindall*†) '*alſo uttered the Wickedneſs of the Spirituality, the* '*Falſeneſs of the Biſhops, and Jugling of the Pope; And how they have diſguiſed* '*themſelves, borrowing ſome of their Pomp of the* Jews, *and ſome of the* Gentiles, '*and have with ſubtle Wiles turned the obedience that* '*ſhould be given to God's Ordinance (Marriage unto* '*themſelves*. *And how they have put out GOD's* '*Teſtament, and GOD's Truth, and ſet up their own* '*Traditions* † *and Lyes, in which they have taught the* '*People to believe, and thereby ſit in their Conſciences* '*as GOD.——Wonderful are the things that are* '*thereby wrought, the* WIFE *is* FEARED *and* '*COMPELLED to utter not her own only, but alſo* '*the* SECRETS *of her* HUSBAND*, *and the* '*Servant the* SECRETS *of his* MASTER, &c.

† Pag. 180.

* So do the *Quakers*, who contrary to the Laws of God, and his Ordinance of Marriage, print the Wives Teſtimony againſt her Husband.

† That the *Quakers* have ſo done, ſee their Certificates for Marriage, where they leave out the word Obey, or Obedient to their Husbands, *&c.*

* Thus far are the *Quakers* and *Papiſts* of Kindred, and *G. W.* in this practice may be ſaid to be Brother to *Bonner*, and the reſt of that abominable Crew.

And as *George Whitehead* hath been an ill Inſtrument to ſet Man and Wife at variance, ſo hath he been as ill an Inſtrument in breaking the Match between *S. Bolton* and *Mary Penington*, which (had *I* leave from *S. Bolton*) *I* could freely publiſh his baſe and Jeſuitical practice in that Affair. However, in that *S. B.* on the 10th day of *May* 1691. in a Publick Meeting in *White-Hart* Court in *Grace-church-ſtreet*, *London*, did then charge him publickly to be '*A DECEITFUL HYPOCRITE*, *proffering to* 'refer the matter he had to accuſe him of to Friends, or other ſober perſons, indif-'ferently choſen: *But* G. W. *anſwer'd*, The Buſineſs was not Referable. *To* 'which S. Bolton *replied*, *That* G. Whitehead *would have referred the mat-*'ter in difference between them, on condition that he the ſaid George *might have* 'had the Nomination of all the Perſons. This being publick, *I* may take publick Notice of it. *I* know great part of the buſineſs, but not having leave from *S. B.* (who chuſes rather to ſuffer under them, for the ſake of ſome honeſt People amongſt them) *I* ſhall not open the matter, *&c.*

But thus much may be obſerved from what was obvious at the ſaid Meeting, that there is a Difference; that *S. B.* Chriſtian-like, did offer to refer it, that ſo *G. W.* if found guilty, might bear his blame. And that inſtead thereof, 'tis alſo apparent that *G W.* refus'd it, unleſs he might chuſe all the Men, and then, perhaps, he would have choſen *Sam. Cater*, *G. Smith*, *Steph. Criſp*, *Ez. W. Tho. Rudyard*, and his Brother *Robert Sandiland*. And ſuch a Tribe of Wretches amongſt them, as that *S. B.* muſt never have expected Juſtice. And unleſs *S. B.* would admit that he might chuſe all the Men, he would not refer it; ſo that *S. B.* had cauſe ſufficient to call *G. W. DECEITFUL HYPOCRITE*, &c.

To confirm this, that as *G. Whitehead*, &c. in my Caſe, and Mr. *Criſp*'s Caſe*, had a deſign to ſet Man and Wife at variance, and that therein they have acted like the cunning *Jeſuits*, whoſe buſineſs have been, and no doubt ſtill is, to make diviſion in Families, Kingdoms, and Nations, as *I* before have obſerved. So in the Caſe of *Samuel Bolton*; *G. Whitehead* hath out-done the boldeſt *Jeſuits* that ever *I* read of. And that it may appear, that it hath been the Practice of the Preachers amongſt them to break Matches, and that the Conſequence of any young Man or Maid of ſpeaking a word againſt a Preacher, may loſe him a good Wife, or ſhe a good Husband; or, indeed, any other Fortune or Preferment, for all the Peoples Fortunes began to hang upon the pleaſure of their Miniſters*; get their good Will never fear, but to obtain your deſire; diſpleaſe them, a hundred to one if you obtain it. I know divers Inſtances that I could produce to confirm what I ſay, but ſhall rather chuſe to recite only part of a Letter written by one formerly

* The like betwixt Mr. *William Mucklowe* and his Wife. See *G. W.* [That] *Apoſtate Incendiary*, p. 8.

* But let it be noted, That as Self-denying as their Miniſters pretend to be, yet none of their Hearers get richer Wives than they, which is one convincing Argument, that they are not ſincere.

merly then, and ſtill eminent amongſt them, whoſe Name I ſhall not mention; but can ſhew the Letter, under the Parties own hand, if need be, *viz.*

'Dear Friend, &c.

'I *Underſtand that there is a new Controverſy lately riſen, about the Money thou once told me was gathered amongſt Friends, for the relief of* I. C. —— *Friends here are much concerned about it; knowing right well that all honeſt Friends in that day gave it freely, according to Chriſts command, expecting nothing again —ſome of them are dead; And I ſuppoſe they did not make the* Common BANKERS *their Executors, therefore the Money demanded cannot in right Reaſon be paid —— the Donors Will muſt be fulfilled in all things, and not the common* PURSMONGERS. *We deſire a Liſt of thoſe that expect their Money again, and the ſeveral Sums in order to the paying of it: Some Friends have a Teſtimony againſt* COMMON-BANKERS * *at this day, that being contrary to true Religion, that takes thought for to morrow. I have been examined by the Law profeſſors, whether we had a common Purſe or Banck, I anſwered we had none. I told them, as I here tell thee, that true Religion takes no thought for to morrow. This gave ſo much ſatisfaction, that Friends in this Town have been quiet ever ſince. The Magiſtrates look upon profeſſing* COMMON-BANCKERS, *to be as bad as thoſe that hoard up Arms and Ammunition; and not without Reaſon, for Money anſwers all things. If Friends would put away this* DAGON, * *and take Money only for their preſent Neceſſities, things would ſoon be better with them. God will not bleſs thoſe that break his Commandments with hoarding up* COMMON BANKS; *and quarrelling with thoſe that do not bring in* MONEY *faſt enough* † *to them: I have obſerved that it hath been frequent with ſome to reckon thoſe that brought in* MOST MONEY *into their* COMMON BANCK, *to be the beſt Chriſtians, which hath been the cauſe that ſome of us have given our Alms more ſecretly, according to Chriſts command, and have declined their Cuſtom.*

* But *G. Fox, G. Whitehead, Step. Criſp*, and their party, never liked thoſe Friends.

* How ſhould *S. Cater*, and ſuch Preachers, then be thus furniſhed and thus rewarded, and thus incouraged *&c.*

† You ſee *W. R.* was in the Right, and that it was of Neceſſity for *T. Elwood*, or ſome other to Apologize. See *Batt. Rams, &c.* p. 13. 14.

'*I have heard ſomething concerning this Controverſy now on foot, which I perceive ariſes from a private and perſonal Quarrel about a Maid that was chooſing a Husband for herſelf; and alſo 'tis expected ſhe ſhould give up her Concerns, in that buſineſs, to ſome of our Preachers; which was never practiſed until of late,* AMONGST ANY THAT PROFESS TRUE RELIGION: *It is that which hath made the* JESUITS *to be* ABHORRED, *amongſt ſome of the wiſeſt and honeſteſt of the Papiſts themſelves; ſo that they would not let them*

'come within their Houses. * If the Maid be a wise 'Woman, and of Age to dispose of herself, she will not 'let any of our Preachers meddle with her Concerns, of 'choosing a Husband for her; that is none of their busi-'ness *. They should ONLY meddle with their 'own business, and let honest Friends make their choice 'themselves: We have no Law nor Custom among us, for 'such as defame or obstruct lawful Marriages; the 'Church of England is honester, upon that account than 'we; they make such as obstruct, or defame Marriages, 'either to make good their Charge, or to make sufficient 'Satisfaction to the Parties wronged, &c.

* They were the wiser, for they and their Offspring do more hurt than good, commonly.

* That is very true, but they will have a Hand in it, for the most part; and if they be not pleased, or any other self Interest sway them, they will as certainly break it, and do mischief, as ever the Jesuits did, this many are witnesses of; *S. B.* for one, and *Jonathan Lamball* another, *cum multis aliis.*

Thus, Reader, you see that there hath been Testimony after Testimony, both publick and private, against these *PURSMONGERS*, and *COMMON BANCKERS*; their *DAGON*, and great Idol; against their Reckoning such the best Christians, who brought in most *MONEY* into their *BANCK*; against this private way of their maintaining their Ministers, whilst they exclaim against the publick Ministry, as Hirelings, *&c.* as well as against their Jesuitical practice of medling with Marriages, wherewithal they (as this Letter very well observes) have nothing to do, nor seldom do any thing but mischief; as also against their Popish Practice, of publishing in print, the Testimony of Wives against their Husbands, whom *GOD* hath set Head over them; and by whose Authority their sayings ought to be concluded. Thus do they walk hand in hand with their *Elder Sister*, having received a Spirit *contrary* to *Moses* and the Prophets, Christ and his Apostles, Saints and Martyrs; and by it are leed into these errours.

Their Cabinet counsel is disclosed.

And that it may more evidently appear, that there hath been Publick Testimony against their Common Banks and Private Pursemongers, their *Dagon*, as the Letter rightly calls it: I may transcribe a few of *W. Rogers* his Lines, in his Poem intituled, *A second Scourge for* G. Whitehead *an Apostate Quaker*, &c. *viz.*

——*Where Pride seems no Disgrace.*
And yet when she ROME's *Sister is but call'd,*
She winches like touch'd Horses that are gaul'd.
Confusion her attends, next follows Woe;
For thus she whirls, but God knows where she'll go.
Who when they wanted Money to proceed,
The Church, her Cash, then did supply her need.

And

And therefore when her Caſh was empty'd, ſhe
Crav'd MONEY* *for to ſerve the* MINISTRY.
At length her Papers, like to Briefs, did cry
For MONEY, MONEY; *for the* MINISTRY:
And when that Practice was diſlik'd by ſome †,
She ſeem'd like one, whoſe Downfall's near to come.
This Church will fall, her Load will be her Guile;
If you, oh Flock, keep Purſe ſtrings faſt a while.
When that Spring fails, by her you'l not be priz'd,
Uſurpers then o're you, you'l ſee deſpis'd;
And Woes may long attend ſuch Prating Preachers,
As for Preſermens turn'd, deceitful Teachers.
Fox *is term'd Head, yet* Whitehead *ſteers the Courſe,*
Till both was ſcorn'd, and they grew worſe and worſe.

* This Dagon will fall.

† *Viz.* The Author of the recited Letter, and ſome others who hated their Hypocriſy in crying out againſt others as Hirelings, when they had their Banks and Purſemongers privately, *&c.*

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'*And Truth it is, too plain to be deny'd,*
'*Christs Church should for Christs Ministers provide:*
'*What carps thou at, then* (William) *would thy Muse*
'*Plead that St.* Paul *did not this Priviledge use.* (c)

(c) No, *St. Paul* did use that Priviledge, 'tis you that pretend not to use it; nor that no such reward should be found amongst you, for said you FREELY we have receiv'd, and FREELY we give.

'*That what was lacking, to him privately,*
'*The* Macedonian *Brethren did supply.*
'*Thus it appear'd the Apostle did partake*
'*Of that Provision which the Church did make*;
'*Christs Ministers to furnish, and their need*
'*Supply, when they want* MONEY *to proceed.* (d)

(d) Then it seems you do supply them with Money to proceed, then that's enough, there is no body charges you with taking Tythe; if you have Money for preaching, is it not as good as Tyths? What Reason is there then for you to exclaim against others, who do the same thing your selves?

'*Pretend thou canst not, that the Stock is given*
'*To such as have no need thereof,* (e) *but even.*

(e) No, What need was there to send *Sam. Cater* 1*ol.* which is a Rich man, and a great Trader.

'*Thy Flirt at* Richardson, *for taking pay,*
'*For what! As Clerk he writes, doth much bewray*
'*Thy Folly and Injustice: Is't not fit,*
'*Who works for others should be paid for it?*
'*And that by them who him to work desire,*
'*The Labourer is worthy of his Hire.*

(f) Now you confess to have Hirelings amongst your selves; Surely you will forbear to call others Hirelings; for as you have pretended to preach, teach, and suffer freely; so you pretended to record, and to write freely, as anon will appear. Thus hath *T. E.* discloſed your Secrets, and laid all open.

By

By all which 'tis plain, that now they firſt acknowledg, that Chriſt's Miniſters ſhould be ſupply'd: But their Anſwer for this is, none are Miniſters of Chriſt but themſelves, ſo none ſhould be ſupply'd but themſelves.

2dly, That they acknowledg, that when their Miniſters want *MONEY* to proceed, that they then furniſh them with Money. This they confeſs, and this they do by their Brother *Ellwood*'s Acknowledgment.

Object. But 'tis objected againſt by *G. W.* in his Book, *Innocency againſt Envy*, &c. p. 14, viz. *We deny his Charge of preaching for Money, or being ſo burthenſom as the Publick Miniſtry*, &c.

Now I grant, it is a hard matter to prove that they preach for money, *viz.* that they tell People, if you will give me ſo much money, *I* will preach unto you, this *I* never affirm'd they did: But that they do take money for preaching, *I* do ſtill affirm; and at the Conference betwixt *G. Whitehead* and my ſelf, at *Joſ. Bangs*'s Houſe, *Auguſt* 24. 1691. *I* prov'd it to his Face by a good Witneſs, one of themſelves, ſtill eminent amongſt them, namely, *Edward Firth*, viz. that *S. Cater* took 3 *l.* for preaching; and at the Publick Meeting *I* told *S. Cater* of that 3 *l.* and of the 10 *l.* ſent him at another time from *London*; and this he did not deny, but ſaid it was All: (Denying 40 *s.* *I* did then charge him withall, which he received, as *I* was informed from another hand.) So here is 13 *l.* received by one of their rich Preachers, who have no need to take, but is better able to give, than many that do give. But ſays *George* *, 'Let us ſee his proof that we are more 'burthenſom than the National Miniſtry, &c. That 'we take 50 l. per Annum. Again †, 30 l. for 'writing a Manuſcript of five or ſix ſheets of Pa-'per. *I ſay their Miniſters take money for preaching.* Thus *F. B.*]

* Innocency againſt Envy, p. 14.

† The Contentious Apoſtate, and his one Blow, p. 22.

To all which I anſwer; Firſt, I ſpeak my own Experience: Your Miniſters have coſt me as much in three Months, as the Publick Miniſtry has coſt me in three Years. You may put me to prove it if you will, but this is true: And I have Reaſon to think 'tis ſo with many more, firſt from the recited Letter which reproves your *BANKERS*, *COMMON PURSMONGERS*, and your *Dagon*; and 2dly, from what *W. Roger* charges you with, and as *Thomas Ellwood* confeſſes.

Secondly, *Ellis Hookes*, who wrote ſeveral Epiſtles to divers of your Books; as alſo *Richard Richardſon*, each of them had 50 *l.* *per Annum*. If you ſay not as publick Preachers, but as Clerks, I ſay ſtill that is as contrary to your Pretences, as your taking money for Preaching, as I ſhall anon ſhew; only you think to amuſe your Reader, by ſuggeſting that they have not 50 *l.* *per Annum* as a ſetled Maintenance. I do not ſay they have, nor never did; no, you are too cunning for that, for if you ſhould agree with them

them ſo, then before the Year come out, they might poſſibly preach againſt your Orders; or, as your Brother *Sandyland*, might preach one Month, and be greatly admir'd both as a Preacher, and an Orthodox Writer, and his Book refer'd too *, *&c.* and the next Monrh ſuſpended, and then great part of his yearly Stipend loſt. No, I do not ſay that they have 50 *l. per Annum* ſetled Maintenance, tho' I believe much more many of you have, beſides a good Piece of Hair-Camlet now and then, and a Silver Watch, a Bever Hat, and ſome other things, ask *Stephen Criſp*, and he can tell you the ſame. And if you will let me ſee your Church-Books, where is ſet down the Caſh your Miniſters receive, I doubt not but to ſhew the greateſt Cheats that ever were diſcover'd, *viz.* I mean ſo much money given to ſuch as pretend they take none, and are ſent into the World to *banter* all other Miniſters, *&c.* Well, but I am ſtill to prove the 30 *l.* for writing five or ſix ſheets of Paper, and that your taking money for writing Church-buſineſs, is contrary to your Pretences.

* See *G. W's Judgment Fixed*, &c. p. 260.

Firſt, *Ellis Hooks*, and *G. F.* put forth the Primer, and for the Copy *Andrew Sowle* gave *Ellis Hooks* 30 *l.* I heard him ſay ſo formerly, and I can prove it alſo. Not that *Andrew Sowle* told it me with a deſign againſt you, no, he is ſo wedded to you, that he refuſed to print my Books againſt your Errors, when 'tis his Trade, and he ought to have the benefit of it; but yet, for your ſakes, he hath refuſed of late to earn my money, I wiſh you make him amends, and let him print, tho' againſt me; if you do not, I am ſure you are ungrateful to him, that to my knowledge hath ſerved you in the moſt dangerous times, and that to his own loſs. I ſpeak this, to the intent you ſhould take no Revenge on the poor Man, who thought no hurt to you in his ſpeaking of it: For I know you are revengeful enough, I have found it ſo; for I can ſay, that tho' I ſuffer'd more than three Years Impriſonment, and the loſs of more than a 100 *l.* by Fines, *&c.* and near 40 *l.* of it, for the Poverty of *George Thorrowgood*, and *James Webb*, and others, yet I have ſuffer'd more by and under you, and this I leave as a Teſtimony againſt your malicious Revenge. And taking money as Clerks, is againſt the very Order of your great Prophet *G. Fox*, the giver forth of your Laws. See his Order for Marriage, *&c.* ſtiled, *Concerning Marriage, how GOD made them Male and Female in the Beginning*, &c. *viz.* p. 6. *And that NOTHING be recorded for money in theſe things, but freely a free People, and in love ſerve one another* *. Now had *G. Fox* ſaid, that *AS YET* let nothing be recorded for money in theſe things †, but *FOR THE PRESENT* do things freely, *&c.* then you might have had a Diſpenſation; for then I doubt not but you would have

* See *Innocency vindicated*, and *Envy rebuked*, p. 2, 3. by *F. B.* more at large, *&c.*

† See *Painted Harlot*, &c. p. 59. A timely Caution.

have conſtrued the words *AS YET*, to relate to time, and ought not to be render'd *tamen*, viz. *Nevertheleſs*, and that you was but to do things freely for the preſent, *viz.* until you could get money for doing it; then *Adhuc* had been the Grammatical Senſe of the words *As Yet*, and not *Tamen*. And who knows but your minds may alter, when you ſee it for your purpoſe. We ſee your Intereſt will lead you to change, and who knows but *W. P.* in *PENSILVANIA*, may underſtand both the *Latin* and *Engliſh* Senſe of that your Declaration, which ſays, viz.

'*We have choſen the Son of GOD to be our King, and he hath choſen us to be* '*his People; and he might command Thouſands, and Ten Thouſands of his Servants* '*TO FIGHT in his CAUSE* —— *But yet his Kingdom is not of this World*—— '*Neither can we YET believe that he will make uſe of us in that way* —— *But* '*for the PRESENT we are given up to bear and ſuffer*, &c.

I ſay, if in *G. Fox* his Order, that nothing about Marriages and Church-buſineſs ſhould be done for money, he had ſaid, That *AS YET* let nothing be recorded for money, but *FOR THE PRESENT* do things *FREELY*, &c. Then you might have lawfully taken 50 *l. per Annum*, according to *G. F.* his infallible Law: But ſince there is no ſuch words of Exception in the recited infallible Order, you are found Tranſgreſſors thereof, and do take money, contrary to your Pretences. If you ſay the Buſineſs is more now; then there is more Perſons to do it: But if you can thus alter, then who knows but the word *YET* may in time be rightly underſtood, eſpecially in *PENSILVANIA*, as 'tis in your ſaid Declaration. *G. Fox* alſo ſaid in his ſeveral Papers given forth about the Year 1658. '*Friends, you* '*ARE to do the Nations Buſineſs freely, and that is the way to get into the hearts* '*of the People**, &c. A notable Stratagem indeed, and as well improved; but ſays *G. W.* † *We think this is not true, we know no ſuch Order printed in that Year, if at all.* Here is another of his Equivocations; for tho' in my Book, *One Blow*, &c. *p. 6.* it is ſaid to be printed in 1650, which is an Error in the Preſs, and corrected by an *Errata* in p. 14. *viz.* 1659. Thus he ſhuffles, and ſeeks ways to evade the matter, which is certainly true, for *I* have the Book by me; and ſtill, contrary to his Pretenſions, (for in *Judgment Fixed*, p. 365. he thus ſaith, '*For I examin the* Errata's *even of my Adverſaries Books as they are* '*noted, before I anſwer the matter*, &c. Now this is either true or falſe, (*i. e.*) he either examins the *Errata's*, or he does not. If he does not, then he proclaims himſelf a Lyar to the whole World in Print. If he does, and yet takes no Notice of the Correction of an Error, but publiſh the Error, as he hath done this of 1650, inſtead of 1659. then is he ſtill the more like himſelf, *A grand Deceiver*, one that pretends fair; yea, ſo fair, as that he pretends to examin the *Errata's* even of his Adverſaries

* See *Painted Harlot*, &c. p. 47.

† *The Contentious Apoſtate, and his One Blow*, &c. p. 22.

Books, before he answer them. And yet, behold, it is no such matter, thus deceitfully false do *I* find him in many places, too large to recite; and therefore *I* do hereby resume my Charge, as in *Battering Rams*, p. 11, 12. *viz.* In this you deceive your People, in that you pretend to Teach, Preach, Suffer, and Record Marriages, and other Publick Offices freely, without Money, Gifts, or Rewards: And by reason of this fair Pretence, you not only have deceived the Simple, but also taken occasion thereby, to vilify and speak contemptuously of all other Publick Preachers. First, the National, for taking Tythes, and other Dues, as a setled Maintenance by Law Established; which is not so burthensom as you are to many of your Hearers, notwithstanding your smooth Pretences to the contrary. And next the *Presbyterians* and *Independents*, whom you bespatter about their Bason, *&c.* wherein, perhaps, their Hearers put their free Contributions for their Ministers Subsistence, and all this while *VALUE* your selves upon your *FREE PREACHING, FREE SUFFERING, FREE WRITING*, &c. And at the same time you know 'tis common for all these Church Officers amongst you to take money, *&c.* These things discover your Hypocrisie, and you cannot abide to hear of them; but *T. Ellwood* hath confessed them, *W. R.* manifested them, the recited Letter suggests them, and I do affirm them.

CHAP. XI.

Shews that the Forsaking the Quakers, *is no Apostacy from the Articles of the Christian Faith.*

BY this time it may be expected, That whereas in my former Books *I* have made some distinction between the *Foxonian* Party, and the *Storian* Party, amongst the People call'd *Quakers*; sometimes terming the one *Christian Quakers*, the other *Antichristian*; the one *Protestant*, the other *Popish*, &c. And that if there be a real difference in their Principles, *I* should and ought, in point of Justice, to continue the distinction, and not to condemn the Innocent with the Guilty, *&c.*

To all which *I* do say, there is great Reason so to do; and in order to it, as I have set forth the Principles and Practices of the *Foxonian Party*, so now *I* shall set forth what the *Storian Party* holds, and shew it to be sound. And that tho' they do dissent from the established Religion, yet they hold the true Faith, at least for substance, as may be seen by the Articles of the Faith of *John Cox*, (whilst he was a Minister amongst the *Storian Party*, which *I* call the *Christian Quakers*) in a little Book printed *Anno* 1689. intituled, *The Articles of the Christian Faith believed, and written*

by

by me John Cox, *&c.* And *I* never heard that any of his Hearers contradicted the said Book, or any part of it, and therefore in Charity *I* am oblig'd to think they hold the same Faith.

First, in his Epistle to the Reader, he thus saith? '*And to explain my self, 'I agree in every Particular with those called the* Apostles, Nicene, *and* Athanasius *Creeds*, &c.

OF JESUS CHRIST.

ARTICLE II.

'P. 6. *I believe in one Lord and Saviour Jesus Christ, the onely begotten 'eternal Son of God the Father, conceived by the Holy Ghost, manifested in the 'Flesh, born of the Virgin* Mary, *and suffered and dyed for our Sins without the 'Gates of* Jerusalem, *and rose again the third day for our Justification; And I 'believe all else concerning him, according to the Holy Scriptures.*

OBSERVATION.

The difference betwixt the recited Article in this fundamental Point, and their Article set forth in their 2d and 3d Principle in the first Chapter is obvious, I shall recite some few passages more, and so leave it, with some few Observations, *&c.*

OF THE SACRED SCRIPTURES.

ARTICLE IV.

'P. 7. *I believe the Holy Scriptures of the Old and New Testament, called the 'Bible, were written by Inspiration of the Holy Ghost for our learning, and answers 'to his own Testimony in all mens hearts, and are A RULE TO WALK BY— 'And renounce all other Rules contrary thereunto, or not one therewith what ever 'they be*, &c.

OF REPENTANCE AND REMISSION OF SIN.

ARTICLE VI.

'P. 8. *I believe that Repentance and Remission of Sins are to be preached, ac- 'cording to the Holy Scriptures, successively to every Generation, and to all the World, 'ONLY in the Name and Authority of JESUS CHRIST, and only by his 'Merits.*

OBSERVATION.

Reader, here is the Scripture owned as a Rule to walk by, which the others, *viz.* the *Foxonian Party* ever denied. Here is the Merits of Christ's Death and Passion magnified, and Man's deservings so abased, as to have no share in our Salvation, which are Sound and Protestant.

OF JUSTIFICATION.

ARTICLE IX.

'P. 9. *I believe Justification only by the Merits of our Lord and Saviour Je-*
'*sus Christ, and that all our Righteousnesses are Effects of his Mercy, Death and*
'*Sufferings; and our Holiness we do conformable thereunto, is only our Duty, and*
'*not Merit.*

OBSERVATION.

'Reader, as it is my Duty to discover erroneous Principles which are pernicious and destructive to the very Being of Christianity, so I think my self obliged to publish these sound Protestant Principles, in order to clear the Professors of them from the Imputation of what may justly be laid to the Charge of the *Foxonian Party*.

OF PERFECTION.

ARTICLE XXVIII.

'P. 17. *I believe Perfection is to be pressed after, for without Holiness no*
'*Man shall see GOD. But I believe the Saints Perfection in this life is but in*
'*part; and when the Beginning and End meet in him, that is the Alpha and Omega,*
'*then shall be COMPLEAT PERFECTION.*

OF THE RESURRECTION OF THE BODY.

ARTICLE XXXV.

'P. 21. *I believe the Resurrection of the Body, and that Christ, the Resur-*
'*rection and the Life, will change our vile Bodies, and make them like to his glo-*
'*rious Body. And this I do believe according to the Holy Scriptures, and in oppo-*
'*sition to the Ranters Principles, (and all others) who deny this fundamental*
Doctrine of Christianity.

A R

OF RIGHTEOUSNESS AND JUDGMENT TO COME.

ARTICLE XXXVII.

'P. 23. *I believe Righteouſneſs, and Judgment to come. And Sheep and* 'Goats ſhall be at the laſt day ſeparated. And the Grave and Sea give up the 'dead in them. And the SOUL, which never dyes, and BODY UNITE, to 'receive according to the deeds done in the Body, whether they be good or evil. And 'Heaven perfectly enjoyed by thoſe that have ſuffered for Chriſt, and Hell fully 'comprehending all thoſe that have loved this preſent World, and the Vanities thereof, 'more than GOD.

OBSERVATION.

Reader, who ever thou art, examin thy own heart, and try thy own Faith by the Holy Scriptures; and if thou doſt not believe theſe few Articles, then queſtion thy Condition: And if thou beeſt one called a *Quaker* of the *FOXONIAN PARTY*, and of long ſtanding, and ſhalt ſay in thy heart, As for theſe People they are ſeparated from us, they are Apoſtates, they hold dangerous Opinions; and as for theſe Principles I am wholly a ſtranger to them, having never heard ſuch Doctrine in all our Books: For they teach Perfection attainable in this life, *G. F.* ſaid he witneſſed it. They teach that the Scripture is not a Rule to walk by. They do not teach to believe Juſtification only and alone through the merits of Chriſt's Death and Paſſion. They do not believe the Reſurrection of the Body as here ſet down. If any of them tell thee otherwiſe, and ſay they do, believe them not, until they put forth a Book in Print ſignifying the ſame: For they have given grounds of Suſpition that they have erred from the Faith of our Lord Jeſus Chriſt, and therefore believe them not, until they give publick Satisfaction to the World of what they hold concerning *the Faith once delivered to the Saints*, eſpecially of theſe Points rehearſed, wherein they are thought to be moſt defective, and that from the words of their own Principles.

And if thou art one of the *Storian Party*, which, for diſtinction ſake, ſo term it: For I had an honourable Eſteem of *John Story*, and believe he is at Reſt, and that he was a deep Sufferer by *G. F.* and his Party, and that he never held the Errors which I have herein reproved; nay, not one of them that I ever underſtood. Yet, I ſay, examin thy ſelf, I refer thee to the aforeſaid Book, which, in the main, is very ſound; and in the Cloſe thereof, methinks I perceive the very frame and temper of the Martyrs: And wherever I find that low, meek, and ſelf-abaſing temper of mind, and frame of ſpirit, in what Society of Chriſtian people ſoever, I am affected

there-

therewith, and he is my Brother, tho' in some Circumstances we may differ. See his conclusive words, after a recital of his 37 Articles, *viz.*

'*This, in brief, is a Declaration of my Faith in these Particulars, and I commit* '*them to the Perusal of all Christians, asserting, That however I may be censured* '*allho' I may Err, yet I cannot be an Heretick.*

I say, as the substance of his Matter is sound, so he does not conclude that they are given forth by the eternal Spirit, and that therefore they are of equal Authority with the Scriptures: But, contrarywise, submitting them to be tryed and proved by the Scripture, concluding with St. *Austin*, that ancient and worthy Father, *Errare possum, Hereticus esse non possum*; in an Error *I* may be, but an Heretick *I* cannot be.

The next thing I shall remind the Christian Quaker of (for such I believe there is amongst them, though for want of following the example of the *Bereans, viz.* to examine the Doctrine of their Teachers, may not be so clear in their Notions, as otherwise they might be) is the reading, and duely considering the charitable Doctrine held forth by *J. Hogg*, in his book stiled, *An Answer to several material Passages.* &c. where speaking of the Children of *Abraham* coming from the East, West, North and South, *&c.* he thus saith. '*Those certainly was not of one external Form and Order, as* '*to Ceremonial and Shadowy things; yet we find they agree—the true Church is here* '*indeed, but not yet referable to any Society, with respect to outward Rules, and* '*therefore ought to be waited for by all,* &c.

Oh this Charity! I love it wherever I meet with it, here is no boasting that *THEY*, and none *BUT THEY* are the People of *GOD*; and that the Tabernacle of *GOD*, and the Knowledge of his Will his *ONLY* amongst these People, who, in divers Counties in *England*, are separated from the other; and they hold the Faith of our Lord Jesus Christ, for substance, according to the Scriptures; yet the more they know, and the clearer their Principles are, the humbler they are, and the more Christian like: And as their separation from the others, are as justifiable as the Protestants separation from *Rome*, and upon the same bottom in many things; so will their Understandings increase in the Knowledge of our *LORD* and Saviour Jesus Christ, who is *GOD* over all, blessed for evermore, *Amen.*

The next books I refer to are D^r. *Hammonds*, and B^p. *Sandersons*, *&c.* which *W. Penn* says, were of his mind, in his book, *Good Advice to the Ch. of* England, *Roman Catholick and Protestants; &c. p.* 22, 23, 24. Where he highly commends them for their Principles, when he was their most inveterate Enemy, and grand Temporiser, as may be seen in *the Looking-glass for the Quakers*, &c. in two Columns. Yea, and in that very Book of his *p.* 39. Charged *Archbp.* Cranmer *with compelling* Edw. VI. *to sign a Warrant, to burn Poor* Joan *of* Kent *a famous Woman, for meer Religion.* (which I do not believe,

believe, but charge it upon him, *G. W.* and the reſt of his Adherents, as a Lye, until they prove it by a Proteſtant Author) ending his Paragraph thus, 'Thus even the Proteſtants began with Blood, for meer Religion; and 'taught the Romaniſts, in ſucceeding times how to deal with them.

Thus when he had flatteringly ſpoken well of the Proteſtant Principles, as Chriſtian-like; ſaying certainly thoſe Gentlemen (as Dr. *Hammond*, and Bp. *Sanderſon*, &c.) were of my Mind; and yet a few Pages off, tells the World that their Principles are ſo very wicked, and their Practices ſo abominably Antichriſtian, as that they began with Blood, and meer Religion too; yea, and the very Teachers and Inſtructers of the Papiſts, how to deal with them, and how to exerciſe their bloody Projects. Oh ſhamefully wicked, and baſe Flattery, which meets with a juſt Recompence: May it not juſtly be ſaid, *He ſitteth in the lurking places of the Villages —— he lyeth in wait ſecretly, as a Lyon in his Den*, Pſal. 10. VVell, notwithſtanding this digreſſion, I ſtill refer to the ſaid worthy mens books, and to Bp. *Brownrigg*'s, and other Divines of the Church of *England*; who have ſo excellently ſet forth the Principles of the Church of *England*: That ſhould I put Pen to paper after them, upon the ſubjects they treated on, it would be but like lighting of a Candle at Noon day, when the Sun ſhines bright in its Luſtre. (And whatever may be ſuggeſted by *G. W.* &c. I bleſs the day in which I went in to *Cripplegate* Pariſh to hear Mr. *Smythies*) I find their Principles to be more Chriſtian than his, or his party; more charitable, more humble, more ſelf denying: Not having in 6 or 7 years, in which I have frequented the Public, heard ſo much railing Language and hard Speeches, in all the Sermons againſt the Quakers and Diſſenters, as I have heard in one Month; nay I may ſay, I think in one Sermon againſt the public Miniſtry.

I Remember *G. W.* in his *Content. Apoſtate, and one Blow*, &c. p. 11. ſays thus, *viz.* 'Now Iſaac Archer *thou having thus far appeared an Abettor and Aſ-* 'ſiſter of F. B.—*and he being one of thy Flock and Church, we may take it for* 'granted *that he hath ſecret Incouragement from thee to divulge his Books againſt* 'us.

Now, ſerious *George*, I perceive you are fallible, and need that ſome body give you diſcerning; and that you may have ſomebody to furniſh you with diſcerning and judgment; I do tell you that you have taken an abſolute Lye, for a certain Truth, and what a ſad thing is this? You that pretend 'None need to give you diſcerning or judg-
'ment, Chriſt hath furniſht you already, and doth on
'all Occaſions. Here you ſee you are not furniſh-
ed in this ſmall occaſion, and for want thereof
preſumptuouſly take for granted, an arrant Lye, for a certain infallible Truth; oh that you could meaſure your ſelf by theſe Deluſions! And I would to *GOD*, that your Hearers would take theſe your erronious prin-

See *Judas* and the *Jews*, p. 58.

principles into their ſerious Conſiderations; and *Berean* like, examine whether they have any likeneſs, and bear any Relation to the Writings of the Apoſtles, Prophets, Martyrs, Profeſſors of any Chriſtian Society of Proteſtants whatever; and if like none, but contrary to all; And that notwithſtanding your pretence to Infallability, perfect diſcerning, *&c.* yet you are fallible, and as ſubject to err as any; nay more ſubject, in that many times (as in this inſtance) you, upon that principle of Infallibity, think you know all things, when the truth is, you are ignorant. For I muſt tell you in order, to let you ſee your miſtake, and give you a clear diſcerning, that Mr. *Archer* did never put me upon writing againſt you in all his Life-time, nor until this time, ſee a Sheet of my Writing againſt you in Manuſcript, nor no other Clergy-man; and now he hath not added, nor yet diminiſhed two lines, that I perceive; ſee now whence your diſcerning is?

Come, *G. W.* did you write this Book as a Man in your own ſingle Capacity? And as for the Poſition in the ſame Page which you ſay is Mr. *Archers*; he denies it as laid down by you, and that what he ſaid he is able to make good, and that by the concurrent Teſtimony of the Scriptures, and the learned Fathers. But until you have anſwer'd his Query, I have deſir'd him to have nothing to do with ſuch a contentious perſon as you are, who writ three Books in nine Months time, and yet charge your Oppoſer with your own Crime, as if you were ſuch a peaceable Man, and yet have been a contentious Scribler theſe 40 or 50 Years, againſt almoſt every man, like *Iſhmael* of old, and that the World may ſee Mr. *Archer's* Query, and your pretended Anſwer, and how remote and evaſive it is, I may recite the ſubſtance of both, *viz.*

J. A's Query.

'*Mr.* Whitehead, *I challenge you to ſhew me a* '*Precedent for Womens diſtinct Meetings apart from* '*the Men, as by you ſet up ſince the days of the Apoſtles.*

Come *G. W.* this is the knotty Queſtion which Mr. *Archer* propoſed to you in the publick Meeting the 30th of *April*, 1691. which put you to ſilence, as not able to anſwer it, which you left out of your Narrative, as you did much more ſpoken by him that day, as not for your purpoſe. And when I reminded you of it, you had the face to deny it under your hand; but Mr. *Archer* reſumed the Queſtion, and recharged you, as well as let you know that he propoſed the ſame in the Meeting, *&c.* And it ſtands over your head unanſwer'd, only thus much you tell him in *page* 8. of your laſt Book, ſtiled, *The Contentious Apoſtate recharged*, &c. That *in the City of* Blois *there was in the time of Martyrdom, nine Women met together with their Daughters, and prayed with and for each other*, &c. which is as remote, as if you had told us of Queen *Heſter* and her Maids, and the like, which no body ever diſputed; But had they a Clerk? Did they ſet up a Meeting in order to govern the Church?

☞ *G. W.* not able to anſwer Mr. *Archer's* Query.

Had

Had they power to forbid the *Banes* of *Marriage*, or to confirm them? Were they to meet, by their Patent, at Ten a Clock to raiſe a *Bank* or Common-Purſe, *&c*? Come *G. W.* purſue the Terms of the Queſtion, and produce a *Precedent* if you be able; if not, let your Silence be a token that Mr. *Archer* hath put you to a *Non-plus ultra.*

CHAP. XII.

Shews that forſaking the Quakers, *is no Apoſtacy from the Articles of the Chriſtian Faith.*

HAving with as much *Brevity* as I may, anſwered the principal things contained in *G. Whitehead*'s three *Books*, I am now come to the *Contentious Apoſtate recharged*, &c. *page* 5, 6, 7. containing a denial of ſeveral things by me at divers times charged on *G. W.* and his Brethren, in ſeveral of my Books formerly writ againſt their Errors and Hypocriſies, charging them to be Falſe, *&c.* And to evince this Charge, he takes one line here, and two there; and ſometimes five words out of the middle of a line, as in *p.* 12. *l.* 10. in *Battering Rams*, &c. not touching the matter either immediately before it, or after it, *viz. ſome* 50 *l. per Annum*, &c. A notable way to confute an Adverſary, and anſwer his Book. Surely as this way of Confutation is ſingular, and by itſelf, without Proof, Reaſon, Demonſtration, or Precedent; ſo if he did not look upon his Diſciples ſtrangely infatuated, and ready to believe what ever he writes, whether True or Falſe, Senſe or Nonſenſe, I ſhould think, (ſetting his infallible Capacity aſide) he ſhould: Yet, his parts conſider'd as a natural Man, he might be aſhamed to appear in Print again: hear this Criticiſer, this notable ſerious *G. W.* and behold his Anſwer in his 5th Inſtance, which runs thus: *Your way is, when Caſh grows low, to iſſue out* —— And then he gives a Leap out of this Line, having took the middle of it, into the middle of the next Line, and then takes a letter and two words, *viz. A General Epiſtle.* And from thence he skips to the laſt three words of the next Line, (*i. e.*) *Your own Service.* And now he hops to the next Line, and takes one word, *viz. for*, and leaves the next word *as*, and then takes the next word *money.* And then gives a good Leap into another Line, and gets a good pretty parcel of words, *viz.* *'Tis a great Encouragement to your Preachers and Paraſites*; which being put together, as we uſe to put Syllables when I was four or five years old, it runs thus: *viz.*

'*Your way is, when your Caſh grows low, to iſſue out —— A General Epiſtle —— Your own Service —— for money — 'Tis a great Encouragement to your Preachers and Paraſites*, &c.

And now, Reader, do you think *G. W.* was not sorely put to it to answer these Charges? And is not his way and manner of charging his Adversary very singular, who is forced to take this unheard-of way, to take five words there, three words here, and then the middle of a Sentence; and then because he would make it look like something, he takes out of another line one word, and leaves a word; then he's too't again, and takes another word; and then when he has jumbled all this Hoch-poch together, and play'd all the Ledgerdemaine his subtle Pen and profound Wit can invent, perverting the Sense, mincing the Argument into small parcels, leaving out what was not for his turn, and which was the Argument, and then cryes, *This is one of* Francis Buggs's *Lyes*; F. B. *is Unconscionable*; F. B. *is disingenuous in writing*; *malicious in his divulging Books*, &c. making as great a Noise against me, as his Brother *Harding* did against Mr. *Jewell*, as I have observed already*: And thus, and after this manner, *G. W.* spent near three *Pages* of his said Book, which in all is but eight *Pages*. And yet this is the Man that is against curtailing, against mangling, and marring the Sense; nay, his 11th Charge in this last recited Pamphlet, is only because my Printer, or Compositer, left out in a Quotation I took out of the Works of Dr. *R. Barns* the Martyr, the word *SUCH*; and for this, he there charges me to be *a false Accuser of the blessed Martyr*, *a Perverter*, *a Forger*, and what not, that may make his poor credulous Disciples believe that *Francis Bugg* is a very sad Man to leave out a word, when yet 'tis his own practice: For at the same time, and in the same *Page*, wherein he charges me with leaving out the word *SUCH*, he hath left out the word *OTHER*, as I have already observed; and now he leaves out not only a word, but half a line, a whole line; takes one word, and leaves another; and then takes the next, mangling and mincing into bits and scraps, curtailing, and perverting, and thereby altering the Sense, by his unrighteous and nonsensical proceeding, on purpose to abuse me, his Reader, and amuse the World. Indeed if I had charged the Doctrine of the Martyrs to be corrupt, tending to *Practical Ranterism*, as he hath done. If I had charged the Martyrs to be the Authors of Persecution, and to burn People merely for Religion, and thereby taught the *Papists* the way how to proceed in their bloody and unheard-of Cruelties, as his Brother *W. P.* hath done, that worthy Martyr, true Protestant, and brave *English* Man, (who, under *GOD* and the King, was a chief Instrument in throwing off the heavy Yoke of the Pope's Supremacy here in *England*) *viz.* Archbishop *Cranmer*; and at the same time too, and in the same Book *, wherein he flatteringly seemed to magnify the Principles of the Church of *England*, speaking well of her eminent Doctors, and grave Bishops. At the same time, when with a Dagger in his hand, was wounding the Reputation of one of her Noblest Mar-

* See the Introduction.

* See *Good Advice to the Church of* England, *Rom. Cat. and Pro. Dissent.* p. 39. *per* W. P.

Martyrs, bloody *Joab*-like: I ſay, If I had done thus, or any thing of this Nature, tho' not of ſo deep a Dye, you might have had ſome Colour to have expoſed me a falſe Accuſer of the *bleſſed Martyrs*, and a Sider with the *Papiſts*, &c.

And thus, as I have ſaid, having anſwer'd the moſt conſiderable Matters contained in *G. W*'s three laſt Pamphlets: And by what is ſaid, ſhewed the Nature of his handling and proſecuting his 3d and laſt Charge, which is by mincing, cutting, and mangling, my Arguments into Scraps and Bits, in order to ſpoil the Senſe, *&c.* I refer the Reader to what I have ſaid in this Treatiſe, wherein the moſt material Paſſages which he hath curtail'd and mangled, are anſwer'd; and to make that appear, view my ſaid Books by *G. W.* quoted.

And now, *G. W.* if you will be plain, and prove what you have ſaid, or retract what you cannot maintain, both with reſpect to your Principles which you hold, and which I have fairly collected out of your printed Books, as in the firſt Chapter, quoting Book and Page, *&c.* And with reſpect to what you have wrote which is falſe, and which I charge upon you, and recharge you again, as in *One Blow*, &c. according to the terms in the firſt Chapter taken out of *Edward Burroughs*'s Works, even the words of your own Propoſitions; then let me have Notice of it a Month, and, *GOD* willing, I ſhall readily wait upon your motion. And if you will be plain, and retract what is falſe and erroneous, and vindicate only what is ſound, I ſhall be glad of it; but if the contrary, I may deal with you accordingly. Now if you ſtill ſhall refuſe to come out of your Dens, and lurking places, and think it your moſt ſecure way to ſave your ſelf, by keeping your People in Ignorance, then my Advice to you is, that you anſwer my Queries propounded in *Battering Rams*, &c. p. 20, 21, 22, 23, 24, 25. and thoſe referred too in the 9th Query, *p.* 21. and Mr. *Archer*'s Query above recited, and as yet unanſwered; and the *Jacobites* Query in this Treatiſe, and at the end of them this which followeth, *viz.*

Query. *Whether 'tis not poſſible to write againſt you who are called* QUAKERS, *and not to write againſt Truth? And laſtly, Whether it be not poſſible for a Man to leave and forſake you, and write againſt you, but that the Conſequence of his ſo doing, renders himſelf a Self-condemned Apoſtate, which is only a ſofter word for an Heretick?*

Anſwer theſe things fairly, and you may hear more from me; but if not, you may *rail, forge, pervert, invert, lye*, and *ſlander*, I ſhall reſt ſatisfy'd, in that I have thus far diſcharg'd my Duty to *GOD* and my *Country* at this time.

Milden-Hall, April 3. 1692. *FRA: BUGG.*

THE CONCLUSION.

SInce I writ the foregoing Treatiſe, I have ſeen *George Whitehead*'s Book, *Antichriſt in Fleſh Unmasked*, &c. in Anſwer to a Book, *Antichriſt in Spirit Unmasked*: Or, *Quakeriſm a Great Deluſion*, &c. wherein *G. W.* ſeems to hold forth the Principles of the Chriſtian Religion. And had I a good ground to believe what he therein ſets forth, (in the *Quakers* Name) to be really ſo indeed, I would ſtop the Publication of what I have at this time writ againſt their Errors: But until they by ſome Publick and General Act, firſt Renounce and Condemn, under the Hands of ſome of their principal Leaders and Teachers, their manifeſt Errors laid down in Print, and hitherto owned by them, a few whereof I have herein related, I have no reaſon to believe that they mean as they ſay; but, like deceitful Workers, they transform themſelves into the likeneſs of what they really are not; that is to ſay, into the likeneſs of the Miniſters of Chriſt, and true Profeſſors of the ancient Faith; and thereby deceive the ſimple with their feigned words and jugling tricks, who, like our Enemies at Sea, either to defend themſelves from our ſtroke, or to draw us into their ſnare, will put up the *Engliſh* Flag: So theſe now make a ſhew of their owning the Scriptures to be *Holy*, (which formerly they frequently call'd *CARNAL LETTER* (a), *EARTHLY LETTER* (b), *the HUSK* (c), *DUST* (d), *and DEATH* (e); but now tell us, they are *Holy*. What! Is that which is Carnal and Earthly, *Holy?* Is the Husk, Duſt and Death, *Holy?* This is Jugling with a Witneſs; but, bleſſed be *GOD*, theſe Jugles and theſe Juglers are diſcover'd daily, even ſo, *Amen.*) They own the Humanity of Chriſt, his Death, Suffering, Reſurrection, and Aſcenſion, and hoping for Salvation through the Imputation of Chriſt's Righteouſneſs, and meritorious Death and Paſſion*: But when I look into their former printed Books, and eſpecially their Epiſtles, which they frequently ſent to their Friends to be read in their Church Aſſemblies, there is not a word of any ſuch Confeſſion; ſo that what *G. W.* hath now writ, is but like the *French* Men when they put up the *Engliſh* Flag, merely a Trick and Sham, and ought not to be taken notice of any otherwiſe than as ſuch.

(a) *Weſt. Pet. Anſw.* p. 13, 23. *News out of the North*, p. 14, 35, 39. and *Truth's Defence*, p. 28, 56, 60.

(b) *Idem*, p. 14.

(c) *Idem*, p. 53. and *Way to the Kingdom*, p. 8.

(d) *Diſcovery of Antichriſt*, p. 9.

(e) *Idem*, p. 9. and *G. Whitehead's Iſhmael*, p. 10.

* See their Paper ſtiled, *The Chriſtianity of the People commonly called* Quakers, *&c.*

And therefore to make this evidently appear, I may firſt recite part of *George Whitehead*'s Book aforeſaid; and ſecondly, two or three Paſſages out of one of their Epiſtles wrote by two of the moſt eminent

eminent amongſt them when living, namely, *Edward Burroughs*, whoſe Works they Reprinted in Folio, of whom *Joſiah Coal* in his Teſtimony for him hath this paſſage, viz. *That he* (Edward Burroughs) *was a Man endued with the ALMIGHTY Power of GOD, which lived and reigned in him, &c.* Yea, and that *He was a Man in whom the FULNESS dwelt of Grace and Vertue* *, &c. The other was *Francis Howgil*, whoſe Works they alſo Reprinted in Folio, of whom great things are alſo ſpoken in the Teſtimonies writ in favor of him, which by the Conſent and Approbation of their Church, are prefixed to his Works. Theſe two Sons of Thunder and Conſolation, as the Titles of their Books do beſpeak them, wrote from *Ireland* to the Camp of the Lord in *England*, called *Quakers*, which they thus Intituled, *viz.*

* See the *Teſtimony of his Life*, &c. put forth 1662. by *G. Fox*, *G. Whitehead*, and *Joſiah Coal*, &c. p. 24.

THIS IS TO GO ONLY AMONGST FRIENDS.

By which the Reader will eaſily perceive, that what *G. W.* hath lately wrote by way of Confeſſion, and in the *Quakers* Name, is only to amuſe his Reader, and delude the World: For in the whole Epiſtle, containing 23 pages in Quarto, there is not a word which ſets forth the Scripture to be profitable for Doctrine; not a word by way of Confeſſion of Sins to *GOD*, or asking Pardon for Chriſt's ſake; not a word about their owning or valuing the Incarnation of our bleſſed Saviour, his Sufferings, Death, Reſurrection, or Aſcenſion; not a word of their hopes of being ſaved through the Imputation of Chriſt's Righteouſneſs and Merits, (as *G. W.* would now inſinuate) which ſufficiently ſhews that they are of a different Faith to what the Holy Apoſtles and bleſſed Martyrs were of. And,

Thirdly, I ſhall make ſome Obſervations or Animadverſions upon the ſaid Epiſtles, in order to ſhew the Fallacy of the ſeeming ſerious Confeſſion of *G. Whitehead*, and how, *Janus*-like, they look two ways, *viz.* when they write to their Friends certain Epiſtles to be read in their Church Aſſemblies, to inculcate their Principles and wild Notions into their unſteady Heads and unſtable Souls, and another thing when they write to be ſeen of Men, and to be viewed by the true Profeſſors of Chriſtianity. And now to the firſt, *viz.*

A Recital of part of G. W's *words, in his Book ſtiled,* ANTICHRIST IN FLESH UNMASKED, *&c.* p. 27, 28, 29, 30.

'WE *ſincerely profeſs and declare, in the ſight of God and Men, That we do faithfully believe and profeſs, that the* Holy Scriptures *of the Old and New Teſtament were given by Divine Inſpiration; And that the three Divine Witneſſes*

'nesses in Heaven above, * namely, the Father, Son, and 'Holy Ghost, are one true and eternal God——And 'the Divinity and Humanity, or Manhood of our bles-'sed Lord and Saviour Jesus Christ the eternal Word 'of God. And that in the fulness of time he took 'flesh, being miraculously conceived by the Holy Ghost, 'and born of the Virgin Mary, and suffered the cruel 'death of the Cross, as an universal Offering and Sa-'crifice both in his Body and Blood shed thereon for the 'Sins of the whole World. And was buried, and rose again the third day; was 'seen in his ascending, and passed into Heaven and Glory. And that he ascended 'far above all Heavens, that he might fill all things. And that by his Suffering 'and Sacrifice he hath obtained eternal Redemption for us —That we are not par-'doned, justified, redeemed, or saved by our own Righteousness, Works, Merits, or 'Deservings; but by the Righteousness, Merits, and Works of this our blessed Lord 'and Saviour Jesus Christ, being both imparted and imputed to us——We sin-'cerely believe also, that the Man Christ Jesus is the only Mediator between GOD 'and Man, our Intercessor and Advocate with the Father——And the Resur-'rection of the Dead, and eternal Judgment, &c.

* Heaven above is a new word with them; however this is not to be credited, until they retract, and by some publick Act condemn their old avowed Principles, and ancient Errors, which are in Print contrary hereunto, as anon will more evidently appear.

ANIMADVERSION HEREUPON.

Now this, with much more, *G. W.* in the *Quakers* Name, seems with much seriousness to avouch; so that had they first by some manifest Act under the hand of six or more of their principal Leaders, condemned their former Errors, which are laid down in Print, and as contrary to this Confession of *G. W*'s, as Light is to Darkness, I should have thought that there had been a great Reformation in them, and should have been glad thereof: But until they first condemn what they have given forth in Print as their Principles, and that as they have said by the eternal Spirit of *GOD*, I, nor any Man else have any ground to believe that *G. W.* is at all serious or conscientious in this his Confession of Faith, but rather that he continues in his wonted course to carry two Faces in a Hood. For Instance, once for all: If *G. W.* &c. did really believe that the Scriptures of the Old and New Testament were Holy, and given by Divine Inspiration, and that they are profitable for Doctrine, why then do they not read them in their Meetings for the Worship of *GOD*? But rather chuse to read the Epistles of *Samuel Cater*, *Robert Sandiland*, *William Penn*, *George Whitehead*, and others of their Tribe, and therein give their own Writings the preheminence, as that they have done, to my own knowledg, near 30 Years together. For as it was our frequent practice to read the Epistles of *G. Fox*, *Steph. Crisp*, &c. and that with great Devotion and Attention; so on the other hand, did I never know a Chapter in either the Old or New Testament read amongst us at any of our Meetings for the Worship of *GOD*, with

with what Face then can *G. W.* thus appear, and not bluſh? And that it may further appear, that *G. W.* is fallacious herein, I ſhall recite part of one of their Epiſtles ſo ſent and read, in which there is not a word about the Incarnation of Chriſt's Death, Sufferings, Reſurrection or Aſcenſion, or any thing of that tendency tho' it be large, *viz.* 23 pages in Quarto, two or three paſſages thereof I ſhall recite, that ſo the Reader may perceive that they err in the object of their Faith. And 2dly, how they applaud their Hearers. And 3dly, what large Commiſſion thev give to kill, cut, deſtroy, lay waſte all the Heathen, *Philiſtines*, the *Amalakites*, &c. affirming, That none know *GOD* but themſelves: So that it was no marvel they gave it ſuch an obſcure, dark-lanthorn Title, as, *This is only to go amongſt Friends, &c.* for indeed it was not able to abide the light, no more than many others of their Epiſtles and Pamphlets are; Well to the matter:

THIS IS ONLY TO GO AMONGST FRIENDS.

P. 19. '*And thou, Oh North of* England, *who art counted as deſolate and* '*barren, and reckoned the leaſt of the Nations, yet out of THEE did the BRANCH* '*ſpring, and STAR ariſe, which* gives *Light to all the Regions round about: In* '*THEE* the *SON OF RIGHTEOUSNESS appeared, with wounding, and with* '*healing: And out of THEE the Terrors of the LORD proceeded, which makes* '*the Earth to tremble, and be removed; out of thee KINGS, Prieſts and Prophets* '*did come forth,* &c.

ANIMADVERSIONS HEREUPON.

Reader obſerve, that tho' what is here ſpoken, if well meant, and rightly applied, reſpects Chriſt as propheſied of by *Moſes*, and the Prophets; for ſaid *Luke*, Acts 10.43. '*To HIM gave all the Prophets witneſs, that through* '*HIS NAME, that whoſoever believeth in HIM, ſhall receive Remiſſion of* '*Sins,* &c. For read *Numb.* 24. 17. and there Chriſt is called the *Star* of *Jacob*, viz. '*I ſhall ſee HIM, but not now; I ſhall behold HIM, but not nigh;* '*there ſhall come a STAR out of* Jacob, *and a Scepter ſhall riſe out of* Iſrael, '*and ſhall ſmite the corners of* Moab, *&c.* And ver. 19. *out of* Jacob *ſhall* '*come HE that ſhall have dominion,* &c. And Zech. 3. 8. *For behold I will* '*bring forth my Servant the BRANCH.* And cap. 6. ver. 12. *Behold the* '*Man whoſe Name is the BRANCH. And HE ſhall grow up out of HIS* '*place. And HE ſhall build the Temple of the LORD, even HE ſhall build* '*the Temple of the LORD: And HE ſhall bear the Glory, and ſhall ſit and* '*rule upon HIS Throne, and HE ſhall be a Prieſt upon HIS Throne,* &c. '*Again, read Malachi* 4. 2. *But unto you that fear my Name, ſhall the Son of* '*Righteouſneſs ariſe with healing under HIS wings,* &c.

Thus, I ſay, if rightly applied, and well meant, theſe Sayings of theirs relating to the *STAR*, the *BRANCH*, the *SON* of *RIGHTEOUSNESS*, &c. alludes

alludes to Christ: but Christ they could not mean; for he did not come out of the *North* of *England*. Neither can they prove, that in Scripture the *North* of *England* is accounted desolate. Neither can they prove by Scripture, that the *North* of *England* (out of which their great Prophet *G. F.* came) is called Barren. Neither can they prove by Scripture, that the *North* of *England* is reckon'd the least of the Nations: So that they did not mean Christ, but their great Prophet *George Fox*, as anon will more evidently appear; in the mean time let me prove to them, If they did allude to Christ, that they were greatly mistaken; for Christ did not come according to the Flesh, out of the *North* of *England*, but out of the Town of *Bethlehem*, Micah 5. 2. 'But thou, Bethlehem ephratah, *though thou be* 'little amongst the thousands of Judah, *yet out of* THEE *shall* HE *come forth* 'unto me, *that is to be Ruler in* Israel, *whose goings forth have been from of old*, 'from everlasting. And to this Testimony of the Prophet, St. *Matthew* the Evangelist agrees, *Matth.* 2. 6. so that they mist in their Calculation, take them in the best sense; and therefore not led by an infallible Spirit, that is infallibly certain; for the Town of *Bethlehem* is not in the *North* of *England*. And they say that this *STAR*, this *BRANCH*, this Son of Righteousness, which gives Light to all the Regions round about, came out of that barren and desolate place, which is reckoned the least of the Nations, [*i. e.* the *North* of *England*.] Well, but to confirm that they meant *G. Fox*. Hear *G. F.* himself in his Book, *News out of the North* — *Written* FROM THE MOUTH OF THE LORD, *from* ONE — (i. e. *G. F.*) *whose Name is not known in the World*; *risen out of the* NORTH, *which was propheſied of, and* NOW *is fulfilled**, &c. I say, they believing this, no marvel they were so deceived to write as they did. And likewise others of their Preachers gave him such Divine Attributes as belong only to Christ; (And so did he give himself, *viz.* THE SON OF GOD†, and said *He had power to* BIND *and to* LOOSE*, &c.) As,

* *G. F's News out of the North*, &c. See Title-page printed 1655.

† Man of Sin, *p.* 3.

* Spirit of the Hat, *p.* 27.

'*Dear* George Fox, *who art the Father of many Nations, whose Life hath* 'reached through us thy Children, even to the Isles afar off, to the begetting many 'again to a lively hope, for which Generations to come shall call thee Blessed, whose 'Being and Habitation is in the power of the Highest, in which thou rulest and go-'verns in Righteousness, and thy Kingdom is established in Peace, and the increase 'thereof is without end, &c.

And all this Blasphemy justified by *William Penn, Judas and the Jews* *, &c. *p.* 44, 45, 46, 47. So

* Which Book was put forth by their chief Leaders, and is particularly owned by *G. W.* in his *Apostate Incendiary*, p. 24. so that 'tis plain he owned and justify'd (as well as *W. P.*) these blasphemous passages. See also his Book, *Serious Search*, p. 58, 59. touching *S. Eccles* Blasphemy, &c.

that

that the Coherence of their Writings conſider'd, 'tis very probable they do account that *G. Fox* was that *Star*, that *Branch*, that *Sun of Righteouſneſs* which gives Light to all the Regions round about, even to the Iſles afar off; yea, and as juſtifiable too, as to ſay that his (*G. Fox*'s) Kingdom is eſtabliſhed in Peace, and that of the increaſe thereof there is no end; for this I prove to be a Title and an Attribute due only to Chriſt, (who is *GOD* over all, bleſſed for evermore) and that from *Luke* 1. 32,33. '*He ſhall be great, and ſhall be called the Son of the* 'Higheſt. *And the LORD GOD ſhall give unto HIM the Throne of his Fa-* 'ther David. *And he ſhall reign over the houſe of* Jacob *for ever and ever,* 'and *of his Kingdom there ſhall be no end*, &c. Again, to put it yet more out of doubt, if more can be, I will prove by the Prophet *Iſaiah*'s words, (and now I hope they will come into force, at leaſt with *G. W.* (if not with his Brethren, ſince he hath (whether at unawares I cannot tell) confeſſed that the Holy Scriptures are given by Divine Inſpiration.) that to ſay '*G. Fox*'s *Kingdom is eſtabliſht in Peace, and that the increaſe thereof is with-* 'out end, is both Idolatrous and Blaſphemous, foraſmuch as thoſe Titles and Divine Attributes are due only to Chriſt. See Iſa. 9. 6, 7. '*For unto* 'us a Child is born, unto us a Son is given, and the government ſhall be upon his 'ſhoulders: and his name ſhall be called, Wonderful, Counſellor, The mighty GOD, 'The everlaſting Father, The prince of peace. Of the increaſe of his government 'and peace, there ſhall be no end, upon the throne of David, and upon his kingdom, 'to order it, and to eſtabliſh it, with judgment and with juſtice, from henceforth 'even for ever: the zeal of the Lord of HOSTS will perform this.

Now, *G. W.* with what Face couldſt thou appear in Print in the Name of the *Quakers*, who robs Chriſt of his *HONOUR*, and blaſphemes *HIS Holy Name*, and not firſt condemn theſe abominable and odious Tenents, and downright Blaſphemies. Oh! Bluſh, and be aſhamed, and humble your ſelves, and publickly condemn theſe and the like Errors, and pernicious Principles, and then let a Confeſſion of Faith be ſigned by as many as condemn your Errors, and then many will be glad of ſuch a happy Reformation; which that it may come to paſs in the ſight of the Nation, is my hearty Prayer to *GOD*.

Again, *THIS IS ONLY TO GO AMONGST FRIENDS.*

P. 13. '*Come away, my beloved Ones, drink abundantly, and be refreſhed, and* 'praiſe *his Name for ever; eternally I am ſhed and ſpilt among you. Never ſo as* 'now, *never to be ſeparated out of the eternal Oneneſs; ſound forth HIS praiſe,* 'declare *HIS word. Let it go forth as Thunder, let the Heathen bow, let the* 'Princes *of this world fall.*——*O! Beloved Ones, who are the Children of my* 'eternal *FATHER, who have eaten at HIS Table, and drunk of the new Wine* 'of *the Kingdom of GOD, who are nouriſhed and dandled upon the lap of ever-* 'laſting *love, who ſuck at the breaſts of everlaſting conſolation.*

P. 14. '*Your beauty is comely, I am ravished; I am filled, I am filled with love to* '*you all, I am sick of love. Your beauty hath ravished my heart, come sit down* '*my dear Lambs together in the Fold, where no Wolf can come, and let us rejoice* '*together, and sound forth HIS praise, who hath washed us, and cleansed us, and* '*covered us, and made us worthy to enter into the Fold, the Bride-chamber, to eat* '*with HIM of the bread of Life for ever at the eternal Table of life. The* '*Bridegroom is come, Friends, of HIM I know you rejoyce greatly because of his* '*voice. And now, my dearly beloved Ones, follow HIM for evermore in the eter-* '*nal light and life, where we were bred, brought* '*forth* *, *and nourished, and are unknown to all the* '*world, but me you know. And I know you in One who* '*is the condemnation of the world, and in HIM I* '*meet you, and leave you in HIS Arms. I lie down* '*with you in the bosom of eternal Love, Life, Peace,* '*Joy, and Rest for ever, &c.*

P. 16. '*Whom GOD hath called and chosen to* '*place HIS Name in, and to take up HIS habitation* '*among you, above all the Families of the earth. The* '*Tabernacle of GOD is with you, and HIS dwel-* '*ling place is among you, AND ONLY AMONG* '*YOU IS GOD KNOWN, and HIS Name is great in your Assemblies.*

* *Viz.* In the North of *England.*

'Tis well this high Applause of the *Quakers* was to go only amongst themselves, surely never higher Applause was given to any Mortals, than they give to one another, accounting all, besides themselves, ignorant of GOD, HEATHENS, the WORLD, *&c.*

ANIMADVERSIONS HEREUPON.

Reader, observe, Was there ever higher Applause given? Do not these Leaders sew Pillars with a witness? Read the Scriptures, and you will find no Harmony between the Currant thereof, and the Flattery of these Men. Here is no Confession of Sins; here is no asking Pardon for Christ's sake; here is no Humiliation manifested*. No, no, nor not a word of the Scripture being profitable for Doctrine; not a word of Christ's Sufferings, Death, Resurrection, and Ascension. No, no, *This was only to go amongst Friends*; who seldom or never take notice of what *CHRIST* did, what *HE* suffered, how *HE* dyed, what bitter Agonies *HE* went through, what cruel Mockings, *&c.* Oh! poor People, that they would once lay aside these flattering Epistles, which are sent to them *ONLY*, and say to their Teachers, Away with these your Soft Pillows, you are Watchmen of the Night, Physitians of no value, you heal the Wound deceitfully. And if we put but into your mouths, you will speak Peace to us; but we must tell you, whatever you say to the contrary, That we are Sinners, and stand in need of a *Saviour*, and therefore away with your flattering Epistles which you send *ONLY* to us, and

* Contrary to GOD's People in all Ages. Read Luke 11. 4. 1 Joh. 1: 8. & 5. 9. cap. 2. ver. 1. Psal. 38. 18. & 51. 1, 2, 3. Isa. 46. 6. Lam. 3. 41, 42. Job 7. 20. Dan. 9. 4, 5, 20. 1 Tim. 1. 15.

and are aſhamed, as the Title thereof ſhews, that the World (as you call the true Profeſſors of the Chriſtian Faith) ſhould ſee them; and if you read any thing to us, read a Chapter out of the Bible, that from thence we may learn our Duty to *GOD* and Man. I ſay, oh! that they would once rouze up themſelves, and not be thus deluded and led by *George Whitehead* and his Brethren, the perfect Phariſees of this Age; for amongſt the Hearers there are many, I bear them Record, that have a Zeal, tho' not according to knowledge.

THIS IS ONLY TO GO AMONGST FRIENDS.

P. 7. 'Lift up your Voices, blow the Trumpet, ſound an Alarum out of the 'holy Mountain, proclaim the acceptable Year, and the Day of Vengeance of our 'GOD. Gird on your Sword on your Loyns, put on the tryed Armor, and follow 'him for ever, who rides upon the white Horſe——Ride on, ride on, my beloved 'Brethren and Fellow Soldiers, make all plain before you, threſh on with the new 'threſhing Inſtrument which hath teeth; beat the Mountains to duſt, and let the 'breath of the LORD ſcatter it——Make the Heathen tremble, and the un-'circumciſed fall by the Sword. The LORD of HOSTS is with us, and goes 'before us, ſpare none; neither Ox, nor Aſs; neither Old, nor Young; kill, cut 'off, deſtroy; bathe your Sword in the blood of Amalek, and all the Egyptians 'and Philiſtines, and all the uncircumciſed; and hew Agag to pieces. Break 'the Rocks, cut down the Cedars and ſtrong Oaks; make the Devils ſubject; caſt 'out the unclean Spirits; raiſe the Dead; ſhut up in Priſon; bring out of Priſon; 'caſt in your Nets; launch into the Deep; divide the Fiſh; gather the Good into 'Veſſels; caſt the Bad away; bind the Tares in Bundles; caſt them into the Fire; 'the Angel of the everlaſting Covenant is come; thruſt in your Sickles; reap the 'Earth.——Silence all Diſputers and Diviners for ever; trample upon all the 'Chaff and Dung, and Mire for ever.

And p. 21, 22. thus: 'Put on your Armor, and gird on your Sword, and lay 'hold on the Spear, and march into the Field, and prepare your ſelves to Battel; 'for the Nations doth defy our GOD, and ſaith in their hearts, Who is the 'God of the Quakers, that we ſhould fear HIM, and obey his Voice? Ariſe, 'Ariſe, and ſound forth the everlaſting Word of War and Judgment in the Ears of 'all the Nations ſound an Alarum, and make their Ears to tingle. Our Enemies 'are whole Nations and Multitudes in number, of a rebellious People that will not 'come under OUR LAW, which ariſeth up againſt us.—— Stand upon your Feet, 'and appear in your Terror, as an Army with Banners, and let the Nations know 'your Power, and the ſtroke of your Hand. Cut down on the Right hand, and ſlay 'on the Left, and let not your eye pity, nor your hand ſpare; but wound the Lofty, 'and tread down the Honourable of the Earth.——And let none of the Heathen 'Nations, nor their Gods, eſcape out of your hands; nor their Images, nor Idols: 'but lay waſte fenced Cities, and tread down the high walls; for we have pro-

'*claimed open War betwixt* Michael *our Prince and* '*the Dragon. Your Captains are mighty Men, and* '*your Leaders* * *are skilled in handling the Sword,* '*and they* † *are riding on before you.* — *And curſed* '*be every one that riſeth not up to the help of the Lord* '*againſt the mighty*, &c.

* It ſeems here's more Leaders and Captains than one, for they underſtand the difference between Singular and Plural.

† Still the Plural Number.

ANIMADVERSIONS HEREUPON.

Reader, I have here Tranſcribed the more of this their Epiſtle, (which was deſigned, as by the Title thereof appears, to be read only amongſt themſelves) that ſo thou mayſt ſee and perceive how they can look, *JANUS-like*, two ways at once, *viz.* For when they write what they deſign for the ſight and view of the Profeſſors of the Faith of our *LORD* Jeſus Chriſt, then they can, as by *George Whitehead*'s feigned Piece under conſideration, '*Profeſs ſincerely that they believe, profeſs, and own the Scriptures to* '*be given forth by Divine Authority, and that they are profitable for Doctrine*, &c. Yea, '*That they own the Humanity of Chriſt, his Incarnation, Sufferings, Death,* '*Reſurrection, and Aſcenſion; and that they expect Salvation by the Merits of* '*Chriſt, through the Imputation of his Righteouſneſs.* Yea, they ſeem to own '*the Man Chriſt Jeſus, the Reſurrection of the Body*, and almoſt what ever you can deſire to have them profeſs. Thus they put up the Chriſtian Flag, or falſe Repreſentation of their erroneous Principles *, which are pernicious and deſtructive to the very Foundation of the Chriſtian Religion. And in their Book, *A Queſtion to Profeſſors*, &c. P. 20. Queſt. 6. (They ſay) '*To whom do the Names and Titles JESUS* '*and CHRIST chiefly, and in the firſt place belong? Do they belong to the BODY* '*which was took BY HIM, or TO HIM who took the Body? The BODY hath* '*its Nature and Properties, and the eternal WORD* '*or SON of God* † *its Nature and Properties: Now* '*the Query is, WHICH was the appointed Saviour* '*of the Father? Which was the Anointed of the Fa-* '*ther chiefly, and in the firſt place? WHETHER* '*the BODY prepared, or HE for whom the Body was* '*prepared*, &c?

* Some of which I have mention'd in this Tract.

† By this Argument it's clear, that they deny the BODY which ſuffer'd to be the Son of GOD: Oh horrible!

By which 'tis plain that they deny (notwithſtanding *G. Whitehead*'s counterfeit Confeſſion) *HIM* that was born of the Virgin, *HIM* that was pierced, *HIM* that was Crucify'd, and hang'd on a Tree, and by wicked hands ſlain, to be the Son of *GOD*, the *Saviour* of the World, whereby they declare themſelves not to be of the Prophets and Apoſtles Creed, read theſe Scriptures, *Zach.* 9. 9. & 11, 12, 13. *Micah* 5. 2. *Acts* 2. 22, 23, 36 & 3. 13. & 4. 10. & 10. 43. *Luke* 2. 10, 11, 12, 13. *Mat.* 2. 5, 6, 7. and you will perceive the Faith of the Apoſtles and Evangeliſts, and the Teſtimony of the bleſſed and glorious Angels, to differ as much and as clearly

clearly from this Faith and Teſtimony of the *Quakers*, as light from utter darkneſs, *&c.*

But becauſe *G. W.* in his recited Book makes ſuch a ſerious Pretence to own the Man *Chriſt Jeſus*, his Death and Sufferings, *&c.* I may recite another Paſſage out of their great Doctor *Iſ. Penington*'s aforeſaid Book, *p.* 20. Queſt. 7. '*What is Chriſt's Fleſh and Blood which we are to partake of?* — '*Is it the Fleſh and Blood of the Body which was prepared for and taken for HIM,* '*wherein HE tabernacled and appeared? OR is it the Fleſh and Blood of HIM* '*who took, tabernacled, and appeared in the Body? For that which HE took up-*'*on HIM was our Garment, even the Fleſh and Blood of our Nature, which is of* '*a periſhing Nature, &c.*

Now what is more plain, than that they deny the true *Chriſt*, his Humanity, yea, his Merits, Death, and Sufferings; eſpecially if you add what is in *pag.* 33. ſaid by this their Champion, in defence of their Faith, which is as followeth, *viz.* '*Now the Scriptures do expreſly diſtinguiſh between Chriſt* '*and the Garment which HE wore, between HIM that came, and the BODY in* '*which HE came; between the Subſtance which was vailed, and the Vail which* '*vailed it, there is plainly HE, and the BODY in which HE came, there was the* '*outward Veſſel, and the inward Life: This we certainly* '*know, and can never call the bodily garment Chriſt* *, '&c.

* Yes, we believe you are all of that mind, and ſhall, until theſe and other of your pernicious Errors be publickly condemned, notwithſtanding *G. W*'s Pretence to the contrary.

But having before ſpoken largely to this Point, I ſhall at preſent paſs it by, deſiring the Reader ſtill to peruſe the recited Epiſtle, and to conſider of it; for that being directed *TO GO ONLY AMONGST THE QUAKERS*, there you may ſee their inſide; for to them, their Leaders and Captains, as they ſtile themſelves, unboſom themſelves, telling the truth, the whole truth, and nothing but the truth of what they believe, if there be that ſincerity in them which they pretend to. And then you ſhall hear a loud noiſe of ſtrange Acts, great Miracles, *viz.* the Priſon doors opened, the Dead raiſed, unclean Spirits caſt out. Yea, a wonderful noiſe of War, of Leaders and Captains, and Commanders, mighty hewing, cutting, killing, going into the Field to Battel, as if all the World were now at an end, and that they would drive all before them *: But not a word, as I have obſerved, ſetting forth the Divine Authority of the Holy Scriptures; not a word of the Humanity of Chriſt, not a word in all the 23 Pages of the Incarnation, Birth, Sufferings, Death, Reſurrection, and Aſcenſion of our *LORD* and Saviour Jeſus Chriſt; not a word of their hopes of being ſaved through the Imputation of Chriſt's Righteouſneſs. No: how ſhonki they,

* And yet are themſelves got now ſo cloſe into their Holes, Dens, and lurking places, where they lie ſkulking to deceive the ſimple, as that 'tis impoſſible to get them out into the Field, *&c.*

they, if they would ſpeak their minds truly? ſince they cannot call that *BODY* which ſuffered at *Jeruſalem CHRIST*; but a *Garment*, a *Vail*, a *Figure*. And therefore what ever they pretend when they write publickly, ſince when they write privately they write the contrary, they are not to be believed; for ſaith *Ireneus* in his third Book againſt Hereſies, *viz.* '*Whilſt* '*that Heretick's ſpeak like the Faithful, they not only mean otherwiſe than they ſay,* '*but clean contrary; and by their Tenents full of Blaſphemies, they deſtroy the* '*Souls of thoſe who with their fair words ſuck in the poyſon of their foul Opini-*'*ons*, &c.

I have divers others of their Epiſtles by me, as particularly *Robert Sandilands* *, (by way of Viſion and Revelation) *Richard Huberthorn*, *Joſiah Coal*, both in Print and Manuſcript, which bears not the leaſt Reſemblance to what they now ſeemingly ſet forth as their Faith and Belief: But the recited Epiſtle, with their dark-lanthorn Title, *viz. THIS IS ONLY TO GO AMONGST FRIENDS*, is ſufficient to ſet forth how they applaud and ſpeak ſmooth things to their own People, like the falſe Prophets of old, who healed the Wound deceitfully, who daubed with untempered Mortar; and ſurely never was Mortar worſe tempered than in this Epiſtle, wherein Darkneſs is put for Light, and Bitter for Sweet, *viz.* the North of *England* for the Town of *Bethlehem*, *George Fox* for Chriſt; and almoſt all the Propheſies and Sayings of the holy Penmen inverted, and turned into an affected Rhetorick, and myſtical Allegories, as well as in many of their other Writings, which both amuſe and puff up their Hearers. And, as I have elſewhere herein obſerved, make them believe that they are got into the Holy Land, even ſpiritual *Canaan*, when indeed they are but in the Borders of *Egypt*, and poſting to *OLD ROME*, think themſelves rich, full, wanting nothing; when they are poor, blind, miſerable, and want all things, through their miſtaken Zeal, and following the Dictates of their blind Guides; who, inſtead of ſetting forth the ſolid Principles of Religion, have ſo leavened them into their Phariſaical lump, that they have erred concerning the Faith of our Lord Jeſus Chriſt, who was born of the Virgin, who ſuffered, was dead, and buried, who roſe again the third day, and aſcended up into Heaven above *, at the Right Hand of GOD, where he ſits in Majeſty on High as our Advocate and Interceſſor, as the Second Perſon of the glorious Trinity: And who will come in like manner as He was taken up, (which *G. W.* acknowledges was viſibly ſeen) to judge the Quick and Dead: And then the Graves ſhall give up their Dead, and there ſhall be a general Reſurrection of the Bodies out of the Graves, both of the juſt and unjuſt. But alas! All this, and much more in this recited Epiſtle of theirs, as well as divers

* One of *George Whitehead's* Select Friends.

* This *G. W.* begins to confeſs too; but when he ſays *above*, according to his and their own Principles, he means *beneath*, viz. in their corrupt Bodies, let him deny it if he can.

divers others of their Writings, is wholly inverted, neither believed nor expected, I write it with ſorrow of heart, *GOD* knows it: For as they ſay *Chriſt is within them*, which, in a Scripture ſenſe may be allowed; ſo they hold his Crucifixion is within, his Sufferings within, the Reſurrection within *, Baptiſm and the Lord's Supper within, Miracles within; the Dead are raiſed within†, they looſe out of Priſon within, caſt in their Nets within, divide the Fiſh within, thruſt in the Sickle within; they bind the Tares in Bundles within. Eternal Judgment within, Rewards and Puniſhment within; yea, Heaven and Hell within; yea, All within. Thus have they torn the Scriptures in pieces, and changed the ſolid Truths and fundamental Principles of the Goſpel, into meer Allegories and myſtical Enthuſiaſms. And therefore until they retract and condemn their ancient Errors laid down in their printed Books as their Principles, and other their wild and extravagant Notions, Dreams and Whimſies, they are not to be taken to be in good earneſt, or to be ſincere in what they (*for ſome ends beſt known to themſelves*) ſhall ſay in any new deceitful Confeſſion of Faith.

* Out of the Grave of Sin, this, I think, is all the Reſurrection they underſtand.

† See this your Epiſtle, p. 7. 17.

June 15th. 1692. **Fra. Bugg.**

POSTSCRIPT.

BUT *if any ſhall think that I have wronged or perverted their Printed Principles, then let them come forth, (into the Field, to uſe their own words) according to my Printed Propoſition in the firſt Chapter of this Treatiſe, and give me a Months Notice thereof, any Four, Six, or Ten of their ableſt Captains, as they call themſelves* *, *and I will take the like Number of Men on my ſide: But if they refuſe this, as hitherto they have done, then 'tis my preſent purpoſe to trouble my ſelf no more after this manner, and ſo I ſhall conclude with a word of Uſe and Application to* New ROME.

* See the Epiſtle, *To go only amongſt Friends.* p. 22.

ROME's

ROME's *SISTER*.

ROme's Siſter *thou art rightly ſtil'd,*
And with Her may compare,
The Innocent thou haſt beguil'd
Under Pretences fair.

Hypocriſy *in thee is found,*
Thy Leaven is not good;
Thy deep Deceit, thy Wit profound,
In which thy Confidence ſtood,

Is now come forth to open View,
That all may plainly ſee
Thy Art, thy Craft, and well perceive
Thy deep Hypocriſie.

How proud-*like to the* Phariſee
Thy Countenance appears,
And how like to the Romiſh See
Thou doſt thy Fabrick rear.

Thy Errors which but few did ſee,
Are now become thy Crime,
And loaded *therewith thou ſhalt be,*
And that from time *to* time.

A Crime from which Thou canſt not
With all thy Subtilty
Clear thy ſelf, 'tis ſuch a Blot
That on thy Face *doth lie,*

As Rome *thy* Siſter *never had*
At thy Age charged on Her:
Nor any Crimes half ſo bad
At twice thy Age upon Her.

Tho' She at length as Age grew on
Through her vile Impoſitions
Abhor'd, became, and grew a Scorn
In every Chriſtian Nation.

And doſt thou think for to eſcape
With thy Unwrit Traditions,
The Strokes which Proteſtants do make
Againſt thy Superſtitions.

Againſt thy Error, and thy Pride;
Againſt thy Hypocriſies;
Againſt thy turning with the Tyde,
And other Enormities.

No, No, I ſay, as thou art found
Treading the Papiſts *Path,*
True Proteſtants *will thy Pride wound,*
As Luther *and others hath,*

Thy elder Siſter's Triple Crown,
Whoſe Pride doth not exceed
The Pride of Thee which doth abound,
Exceeding Hers indeed.

Wherefore ye ſkilful Archers bold
Come forth, and bend the Bow;
Let none eſcape as hath been told
Of Babel *high nor low.*

But do to Her as She t'others have,
As a juſt Recompence.
She hath been proud againſt the Lord,
And uſed Violence.

THE END.